VOLUME TEN, NUMBER TWO SUMMER 1990 The Journal of Historical Review INSTITUTE FOR HISTORICAL REVIEW

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James J. Martin
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Francis Parker Yockey
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Maj. Robert H. Williams
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—Reviews—

The "Confessions" of Kurt Gerstein • Other Losses Auschwitz: Technique & Operation of the Gas Chambers The Wehrmacht War Crimes Bureau, 1939-45 • Aspects of the Third Reich • Hitler's Generals • The Price of Admiralty: The Evolution of Naval Warfare

VOLUME TEN, NUMBER TWO SUMMER 1990

The Journal of Historical Review

VOLUME TEN, NUMBER 2/SUMMER 1990

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The Journal of Historical Review is published quarterly by the Institute for Historical Review, P.O. Box 1306, Torrance, California 90505. Subscriptions include the *IHR Newsletter*, containing news of interest to academic and lay Historical Revisionists, which is issued in alternate months of issue of *The Journal of Historical Review* except August. Combined subscription price is $40 per year, $65 for two years and $90 for three years. Add $10 per year for foreign subsciptions. Add $20 per year for overseas airmail delivery. Remittances for subscriptions must be payable in U.S. dollars drawable on a U.S. bank. Quantity subscription and bulk issue rates are available on request. Issues of *The Journal of Historical Review*, from 1985 to the present, are available for purchase. Please write for our backlist and prices. Appropriate, double-spaced manuscripts are welcomed by the editor, and must be accompanied by return postage.

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Member:
Conference of Historical Journals

ISSN: 0195-6752

Institute for Historical Review
P.O. Box 1306
Torrance, California 90505

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Two copies of each reprint must be submitted to the publisher of *The Journal of Historical Review*.

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From the Editor

We hear a lot about censorship these days. Our opinion- and taste-makers like to inform us that various attempts to constrict "freedom of expression," understood to include the dissemination of pornography involving children and the burning of the American flag, will have "a chilling effect" on our First Amendment rights if they come to pass. Some of our artists, and their influential patrons, seem to believe that freedom of expression involves extracting subsidies from our already hard-pressed taxpayers to finance the creation and exhibition of art that outrages the sensibilities and the deepest-held beliefs of our people. Indeed, some pundits and promoters have gone so far as to imply that even to protest the exhibition and distribution of works that are arguably obscene or sacrilegious, or both, is to deny freedom of speech.

As readers of this journal know, Historical Revisionists and their allies in many countries that pass for "Western democracies" have been enduring, not a "chill," but a veritable Ice Age as to rights which one thought had been won, after centuries of brave and bloody combat, in the academies and the public arenas of Europe and America by the mid-nineteenth century. By that time, any attempt by prince or potentate, cleric or policeman, to muzzle free expression among adults on subjects of public interest was liable to be decried around the civilized world as bigotry and obscurantism, and the censor to risk eternal ignominy at the pens of the best minds of the age.

A century and a half later, censorship is not merely alive and well, but more powerful than ever. Often eschewing prior restraint and police raids, (although not in France, the Federal Republic of Germany, Canada, and certain other "democracies"), today's censors work quite as effectively by clamorously proclaiming their devotion to every kind of free expression, while working behind the scenes not merely to deny dissenters access to the local, national, and global media market, but to silence and terrorize them with the threat of social and professional embarrassment and financial ruin should they deviate publicly in the slightest from the current tyranny over the mind.

Of late, journalists, educators, publishers, booksellers, and various other "intellectuals" and politicians—none of whom

continued on page 148

Other Days, Other Ways: American Book Censorship 1918-1945

JAMES J. MARTIN

When Secretary of War Newton D. Baker issued his directive of late summer and early fall of 1918 ordering the removal of 47 published works from U.S. Army post and camp libraries as unfit for the soldiery to read, he opened up an immense subject, potentially. This was especially true after his action spilled over into the civilian sector, and public libraries about the land, without official direction, began to weed out, impound and/or destroy these same 47 publications. The Army's action was obviously not intended to have this result, but, as it worked out, it had perhaps an unexpected public-sector compliance with serious implications for general civil rights and civil liberties, even if public awareness of this at the time was almost imperceptible. What Secretary Baker really achieved was to open up the vast topic of what the citizenry of the United States might read about many aspects of the war—during the war. It is amazing that there was no real measurable contemporary reaction to this, no extended speculation as to its possibilities and general implications. It is equally alarming that the whole matter was settled simply by neglect, undoubtedly assisted by the general feeling of relief and euphoria set loose by the ending of the war just a few weeks after the entire incident was initiated and precipitated.

One of the more obvious implications of the Army's move against the stipulated 47 published works was that what remained in libraries or elsewhere after these had been removed were perfectly satisfactory for the armed forces to read, and that the book stacks had been officially cleansed.

An active enemy propaganda ministry, had there been one, would have exulted in high glee over this entire affair, as the censorship decision overlooked a formidable library of works with a far greater potential for infecting the readership with unwanted views and convictions than what had been formally suppressed. In this number of the submerged and the low-profile were at least three dozen books with known or suspected sponsorship by the German government through American representation itself, let alone an immense swath of publications by Americans with no known German sympathies at all who simply expressed views and convictions mainly or entirely out of sympathy with the war, the way it was being conducted, and those who were conducting it. The political and ideological variations in all this literary product were astounding, and bewildering; the variations emanating from the pacifists and the "Peace" movement alone almost defied analysis and categorization. One stands in amazement and amusement at the pretensions of these essentially political-amateur dabblers in censorship, upon contemplating what a mere scratch on the surface of the problem they were etching. However, what should have disturbed and unsettled contemporaries was the potential for what was *not* done, and what *might* have been done, had there been in charge an element which really knew and understood what they were *doing*.

The failure of this incident to arouse interest from chroniclers of the war may be due in part to the relatively undramatic nature of the episode when ranged against the far more absorbing and distracting contemporary tales of combat, and, later, the complicated postwar world politics which captured popular attention. Secretary Baker and the entire cast of this intellectual interlude are missing from the substantial book by H.C. Peterson and Gilbert Fite, *Opponents of War, 1917-1918*, though there is excellent coverage of other aspects of censorship during the 19 months of American war involvement. The entire incident is also missing from the famed compendium *Banned Books* by Anne Lyon Haight (New York: R.R. Bowker, 1955). Though this is here and there interested in books banned in wars, in the main it is concerned with censorship for other reasons and at other times. Some later compilers of bibliographies of suppressed books are also completely ignorant of this affair. The whole

business quickly slipped away and interest in the momentarily notorious book lists evaporated to the point where one might imagine they ended up in an Orwellian "memory hole" designed just for them. It would be a very tiny club indeed were one to gather together whatever industrious souls as could be found who had recollections of these authors and their forbidden works.

Despite the feebleness of memories and the abysmally short fashion of historical memorialization, there is a recurring psychologico-political phenomenon involved which should attract attention. Wars follow wars, and there are broad general courses of action which reappear even if they never quite follow in precise details. Differences may induce those who experience them and the intellectual impositions they incur to think that nothing previous to their time matched what they went through, which may be one of the reasons that during the "light-switch" statecraft of the adversarial-confrontational state system the same impositions or even worse variations thereof can be made generation after generation as the war seasons come and go. What gets banned or suppressed may change profoundly in content but the procedures remain the same. There is a tendency for them to become more sophisticated with aspects of covert psychic intimidation of varying degrees of subtlety carried out in such a way that there is little awareness that censorship and suppression of intellectual freedom is taking place at all. There are analogous things taking place in war propaganda itself, changing from a bald-faced telling of lies to a telling of just part of the truth, or a simple total suppression of news or fact without any perceptible indication of this one way or another.

We might for instance examine a few of the on-going tendencies in book suppression in the quarter of a century or more after the events we have concerned ourselves with above. Mrs. Haight did devote parts of two pages of her treatise on book-burning-and-banning to the famed ceremonial conflagration in National Socialist Germany, initiated on May 10, 1933 (*Banned Books*, pp. 121-122), while the purely political gesture involved was underplayed. One of history's outrageously over-exaggerated events, looked at from the perspective of 55 years, surely has been this incident in 1933, immensely exploitable because it was so explicit. But compared to the conflagrations involving literature across the

centuries including the era previous to printed books, which have involved countless libraries in many lands burned to the ground (a fire in the U.S.S.R. National Academy of Sciences in Leningrad on February 14, 1988 destroyed or badly damaged 4,000,000 books), this event in Germany would barely rate a footnote. The exigencies of world politics since then have resulted in the assigning of a value to this incident as though it were the only event of its kind. Like other footnotes in history which have been tortured and bent out of shape to replace the main text it persists in the repetitious conditioning so peculiar to the photographic 20th century, gawked at over the decades of television-watching, and less understood every year it is recalled. Against the total backdrop of literary suppression for all reasons across the ages it is a mere curiosity. However, as do all suppressions, for whatever reason, this one has given some of its targets an intellectual life far beyond what several of them had any right ever to expect.

But Mrs. Haight went on to demonstrate indirectly that this event in terms of total achievement in the destruction of politically undesirable books was an inconsequential bagatelle when compared to the achievements a decade later of the Anglo-American adversaries of Germany in yet another war, when "Allied" saturation bombing of the famed German "book city" of Leipzig destroyed a vast number of books, far more than any zealous supporter of Adolf Hitler had ever dreamed of torching in May, 1933. Mrs. Haight also proceeded to discuss actions of the Coordinating Council of the American Military Government in postwar Germany in directing wholesale removal and pulping of books, from stores and libraries, which reflected favorably upon the defeated National Socialist regime, or even upon the older traditional German nationalism, for that matter. However, her prize commentary was reserved for the Communist regime of East Germany two decades after the 1933 bookburning incident, in 1953, when Communist cultural watchdogs removed from book stores, schools and libraries *five million* books, an action which reduced the Nazi ceremony of May 10, 1933 to the level of a mere prank by comparison (*Banned Books*, p. 123).

Americans were not total strangers to the practice of suppression and large-scale destruction of books, but for reasons quite apart from the political. The career of Anthony Comstock (1844-1915) had ended just a short time before the

U.S. Army action was precipitated in 1918; he was the most zealous and indefatigable pursuer of "immoral" or pornographic literature the land has ever known. As a special agent for the U.S. Post Office between 1874 and 1915, Comstock had been known to confiscate such printed works at the rate of over 30 tons in one year or another, probably much of it borderline or questionable when it came to being explicitly offensive according to the standards maintained by the postal services in harmony with public law of the time, particularly in the quarter of a century after Reconstruction.

But this was part of a long, ongoing program, and though execrated by recent generations of liberal critics it did have extended and broad public support in the time it was sustained as public policy. This campaign resulted in constant trials of authors, publishers, distributors and dealers of literature considered morally reprehensible. Comstock claimed to have prosecuted and secured the conviction of almost 4,000 persons in four decades, though publicity also sharply increased sales and demand for titles which drew public attention during all these proceedings in court.

These legal actions also had a long period of influential impact afterward, especially in the operations of various urban organizations enforcing "decency" by pursuing "vice" incorporated in books, best known through such as Boston's Watch and Ward Society and the New York Society for the Suppression of Vice. At the time of the furor over the political action against Communist and other books in Germany in 1933 there was simultaneously an intense campaign being waged against "obscene" books in New York City and State, by the Legion of Decency. It was the New York City Public Library which had removed George Bernard Shaw's *Man and Superman* from its shelves in 1905, and it was in the same city where the most vigorous efforts were being made to prevent the publication of James Joyce's *Ulysses* in 1933.

In the U.S.A. the relatively coarse and inexact pursuit of political and ideological sin imbedded in books which has been observed in the narrative of the transactions in the closing months of World War I was not repeated in the war of 1939-1945, about 30% of which was also sat out of as a non-belligerent. But there occurred a silent attack on literature this time which started almost with the European war declarations of September 1939 and which program still needs its

chronicler. Just between December, 1940 and December, 1941, the last calendar year of American "neutrality," U.S. postal authorities seized *over 600 tons* of foreign publications at West Coast ports alone, which were "destroyed at these ports of entry," according to the bible of the publishing industry, *Publishers Weekly* (September 5, 1942, p. 832). The story went on to complain that, in addition, "Many libraries, particulary university libraries, had consignments of books from abroad seized and destroyed from September, 1939 down to Pearl Harbor" [December 7, 1941]. This separate annihilation of books obviously dwarfed anything attributed to the German enemy this second time around in less than a generation.

In addition to the remarkable diligence and energy of the Post Office Department in destroying books from abroad at U.S. ports of entry, there was another form of interference, again hitting the university and research facilities: the quarantining indefinitely of periodicals, with nothing said as to when they might possibly be received by addressees. Porter Sargent, in No. 35 of his famous *Bulletin* newsletter (February 9, 1940), revealed:

> Scientific periodicals now, as during the last war, are cut off from us. The Smithsonian Institution, Washington, which customarily acts as a clearing house for foreign exchanges, has forwarded no periodical since August, 1939. The War Documentation Service, Philadelphia, R.H. Heindel, Director, tells us that a Joint Committee on Foreign Relations, N.Y. Public Library, has arranged for foreign agents to hold in storage scientific and scholarly periodicals that cannot be forwarded because of the embargo.

And the country was still almost two years away from involvement in the war as a formal belligerent. From belligerency onward, the interception and destruction of vast quantities of printed works from abroad at all ports of entry can only be imagined in terms of scope and volume, let alone value.

Domestically, however, the program ran quite in the opposite direction, operationally. During 1941-1945, American books were not amassed and destroyed *after* publication. They were "burned" in manuscript, *i.e.*, they were simply suppressed by prospective publishers while in typescript or holograph form, and did not get loose to

illuminate the citizenry and bedevil and upset or anger the wartime establishment (several books critical of America's Stalinist "ally" did not make the light of day until well after the end of this war). This of course was a policy of self-censorship on the part of the publishers; there was no official policy requiring this.

A major statement in how this was to work was made as early as March, 1942 by Bennett Cerf, president of two major publishers, Random House and Modern Library, and head of the largest book-distribution organization in the United States, the Book of the Month Club. Part of his effort was in laying down the ground rules for the coming brainwash of the country with respect to Stalinism and the Soviet Union, now that the fortuitous course of hostilities had thrown the U.S.S.R. and the U.S.A. into their queasy comradeship of an unstable military alliance of sorts. On the general book business in war and the agency of self-censorship in behalf of political and military compliance, Cerf had this to say:

> Book publishers, in single contrast to some of our most powerful newspaper proprietors, have been meticulous so far in keeping from their lists any new titles that might contain sly or poisonous propaganda. Scripts are read with rigid care. In some cases, books already printed and bound have been junked at the last minute, and the resultant losses written off without a murmur. Booksellers, too, should maintain a constant vigil over new publications. If any one publisher inadvertently or by design, slips through a single book that preaches a creed inimical to the war effort, the retailer will be performing a service to his country by deliberately sabotaging that book. (Cerf, "War and the Book Business," *Publishers Weekly* [March 28, 1942], p. 1248.)

And following up that ferocious totalitarian credo, Cerf delivered himself of this closing testimonial which helped readers of *Publishers Weekly* to understand the ideological origins of his entire position in support of his bid to become our prime literary commissar:

> The publishers and the bookseller should check backlists carefully. The fortunes of war have brought into being alliances that looked incredible only a short time ago, and have proven that some of our most cherished theories were utterly false. Our old conceptions of the Russian purges and trials, for instance, and the Russo-Finnish war, evidently, were mistaken, and books that encourage those beliefs should be taken off sale

> immediately. Russia is a friend in need to us today. People who dangle the menace of Russian Communism constantly before us are increasing our chances of losing the war. Let us deal with our so-called menace of American Communism after the war is over. I say, "so-called," because, in my opinion, American Communists are a singularly ineffective and insignificant minority. (Cerf, *op. cit.*, p. 1249.)

With people such as Cerf in control of the book publishing business, one need not wonder that the U.S.A. in World War Two needed no censorship apparatus nor a corps of printed-word bloodhounds to sniff out and destroy anything within book covers which might incense or affront the sensibilities of those directing the "war effort," whether Stalinophiles or not.

Six months later the editors of *Publishers Weekly* felt that the message needed to be re-asserted in general terms, while pointing out that just negative repression had been abandoned as a control device in favor of a positive employment of the publishing business to sell the wartime Government's program rather than as a damper upon the expression of independent ideas on that or any other view which might come up in this land of irrepressible individualism:

> During the course of the war much of the book censorship which will be brought to bear will be silent and inarticulate . . . The book trade will wisely try as much self policing as possible, and make official action unnecessary. The democratic censorship of responsibility can be made to work in the Second World War as it did in the first . . . Publishers will keep a sharp eye on books which might run afoul of the censor, but their main emphasis will be on books as morale building agencies. This dynamic and positive aspect of the role of publishers in wartime is instanced in the creation of non-governmental organizations, of which the Council on Books in Wartime is an important example. (*Publishers Weekly* [September 5, 1942], p. 833.)

The First World War in the U.S.A. was an era of the wildest proliferation of intellectual freedom imaginable compared to World War Two. Nothing within a light year of the Government's program in the First was ever dreamed of in the Second, as the expert techniques in the formation of lock-step perfected in the 25-year interim precluded any possible independence of mind to get loose for more than a few moments, let alone flourish even to the degree in which it did

in 1917-1918. The relatively chaotic unconformity of the former time never came within a peep of repeating in the latter. The mass compliance which prevailed, had it taken place in an era or a land with a social system based on chattel slavery, would have been looked upon by its main political beneficiaries as the answer to a slave-holder's dream. Americans will be a very long time getting over the psychic drag created and built in by World War Two, let alone hope ever to live in a political world which has escaped its shadow.

If one chooses to retreat deeper into the past instead of working forward while examining the phenomenon of book destruction, perhaps a different perspective will be gained, and a somewhat more genial estimation of one's own time may result. Since we are dealing with a brief incident in a topic which would result in a library-sized stream of volumes if the entire subject were examined by the required multitude of investigative scholars, the total picture since the perfection of any kind of writing probably could not be even *read* in a lifetime, let alone written in the lifetimes of the many hundred who might be required to have done the writing. What can we make for instance of the campaign of the Manchu emperor Kao Tsung, who undertook to expunge totally from the literature of China all works containing critical or derogatory references to the Manchus and their "northern predecessors"? Between 1774 and 1782 he is credited with the direction of a book-hunt which resulted in the extirpation of over 2,000 *titles* from the book collections of the country; the total number of individual volumes involved cannot even be wildly guessed at (*An Encyclopedia of World History* [Boston: Houghton, Mifflin, 1948], p. 541). Hoping to learn of every such event since anyone ever recorded anything for posterity is undoubtedly just one of many possible intellectual exercises which would dizzy even the most imaginative. Stopping grievously short of such an achievement, in full understanding of what might possibly be the "full" story, is a practical way of concluding such an investigation as this.

(The above article appears as the Afterword [pp. 66-75] to *An American Adventure in Bookburning in The Style of 1918*, which is available for purchase from the Institute for Historical Review.)

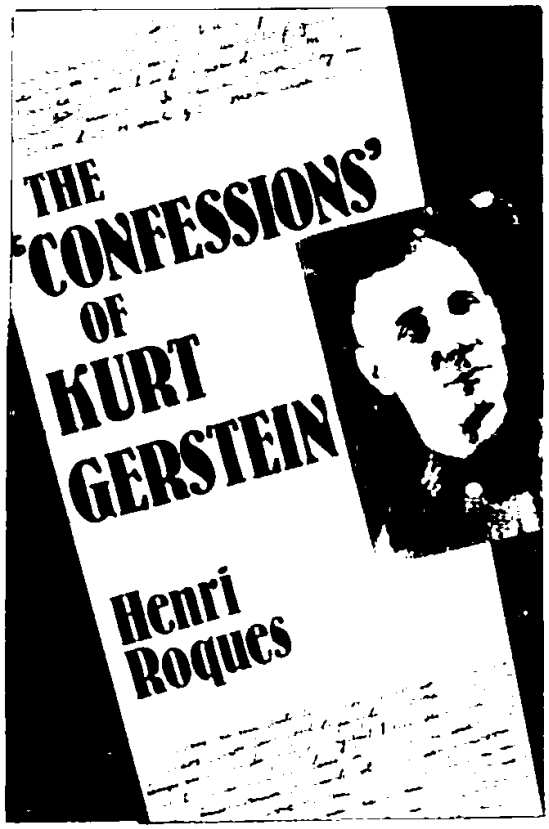
What historians are saying about the Roques thesis . . .

. . . from now on researchers will have to take his work into account . . .

—Alain Decaux, member, Académie Française

Had I been a member of the jury, I would probably have given a grade of "Very good" to Mr. Roques' thesis.

—Michel de Bouard, Institut de France



FIRST ENGLISH TRANSLATION

This is the exposé which shattered the myth of Pope Pius XII's complicity in the Holocaust, and struck at the very roots of the Holocaust story's credibility by challenging the "confessions" of SS officer Kurt Gerstein. Author Henri Roques' doctoral thesis made world headlines in 1986, when for the first time in the history of French academe a duly awarded doctorate was revoked by state fiat.

For the first time, the accusations of Kurt Gerstein—the enigmatic, twisted Third Reich functionary who claimed to have witnessed mass gassings of Jews in 1942—are here subjected to thorough critical review. Roques' stunning conclusion: not only are Gerstein's allegations of a mass extermination of Jews and a Roman Catholic cover-up of the slaughter groundless, but postwar academics have deliberately manipulated and falsified key parts of Gerstein's tortured testimony. An indispensible resource for scholar and layman alike, *The 'Confessions' of Kurt Gerstein* provides transcripts and translations of an unprecedented six versions of Gerstein's story, as well as photocopies of the originals; a searching examination of both the authenticity and credibility of the "confessions"; and numerous documents and records which have never before been published. Henri Roques' thesis is sure to become a classic, not only of meticulous scholarly detective work but of the liberating power of free inquiry in the time-honored Western tradition.

ISBN: 0-939484-27-7
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On Propaganda in America

FRANCIS PARKER YOCKEY

Far more important to Europe than the propaganda about domestic affairs in America is that about foreign affairs. The numen "democracy" is used also in this realm as the essence of reality. A foreign development sought to be brought about is called "spreading democracy"; a development sought to be hindered is "against democracy," or "fascistic." "Fascism" is the numen corresponding to *evil* in theology, and in fact they are directly equated in American propaganda.

The prime enemy in the propaganda picture was always Europe, and especially the Prussian-European spirit which rose with such self-evident force in the European Revolution of 1933 against the negative view of life, with its materialism, money-obsession, and democratic corruption. The more surely it appeared that this Revolution was not a superficial *political* phenomenon, a mere transfer of one party-regime for another, that it was a deep *spiritual, total revolution*, of a new, vital spirit against a dead spirit, the more violent became the hate propaganda directed against Europe. By 1938, this propaganda had reached an intensity, both in volume and in emotional frenzy, that could not be surpassed. Ceaselessly the American was bombarded with the message that Europe was attacking everything worth-while in the world, "God," "religion," "democracy," "freedom," "peace," "America."

This excessive use of abstractions was itself indicative that there was a lack of concrete realities to use. The failure to arouse excitement, despite the propaganda bombardment, led to the thesis that Europe was planning to invade the United States with fleets and armies. Ideas like these indeed conquered the intellectual side of the American mass-mind, but did not penetrate to the emotional level of rousing genuine apprehension or effective hate.

"Aggressor" was another leading word in the intellectual assault. Again, it did not relate to facts, and was only allowed to work one way as a term of abuse. "International morality" was invented and formulated so that the enemy of the Culture-distorter became *ipso facto* immoral. If they could not find political reasons for their politics, they were all the more resourceful in creating moral, ideological, economic, and esthetic reasons. Nations were divided into *good* and *bad*. Europe as a whole was bad when it was united, and if Culture-distortion was able to secure a foothold in any European land, such land became thereby good. The American propaganda machine reacted with venomous hatred against the European partitioning of Bohemia in 1938. Every European power which had participated in the negotiations was denounced as evil, aggressive, immoral, anti-democratic, and the rest of it.

Fundamental in this political picture was the thesis that politics was a matter of "forms of government" struggling against one another. Not nations or States, but abstractions like "democracy" and "fascism" were the content of the world-struggle. This imposed the necessity of calling the opponent of the momentary situation as "democratic" or "fascistic," and changing it from month to month, year to year. Serbia, Poland, Japan, Russia, China, Hungary, Rumania, and many other units, have been both "fascist" and "democratic," depending upon precisely what treaty they had made, and with what power.

The division into "democratic" and "fascistic" corresponded exactly with that into *treaty-breaking* and *treaty-observing* powers. Supplementing it was the dichotomy: peace-loving nations, and—the other kind. The phrase "international law" was popularized, and it was used to describe something which has never existed, and cannot exist. It had no connection whatever with the real international law of 500 years of Western practice. It was popularized to mean that any change in the international territorial *status quo* was "forbidden" by "international law."

Any words whatever that had good connotations were linked with the leading catchwords of the picture. Thus *Western Civilization* was too impressive to treat as a hostile term, and it was used to describe parliamentarism, class-war, plutocracy, and finally—Bolshevik Russia. It was insisted by the propaganda machine during the time of the battle at

Stalingrad in the Fall of 1942 between Europe and Asia that the Asiatic forces represented Western Civilization while the European armies were the enemies of Western Civilization. The fact that Siberian, Turkestani, and Kirghizian regiments were being used by the Bolshevik regime was adduced as proof that *Asia had saved Western Civilization.*

To Europeans, this sort of thing testifies to two great facts: the *total* lack of any political or cultural consciousness whatever in the masses of the American population, and the deep, total, and implacable enmity toward Europe of the Culture-distorting regime in America. Japan was also treated in the propaganda picture as an enemy, but not as an irreconcilable enemy, like Europe. The propaganda against Japan was never allowed to take a *racial* form, lest the racial instincts of the American population be awakened into a storm that would sweep away the distorter. The generally milder tone of the anti-Japanese propaganda was owing to the fact that Japan had not experienced, and could not possibly experience, anything like the great European Revolution of 1933.

Because of the primitive intellectuality in a country whose population had been mentally uniformized, this propaganda was able to adopt extremely crude expedients. Thus during the war-preparation, 1933-1939, the press, cinema, and radio were filled with stories of insults to the American flag abroad, of secret documents accidentally discovered, of conversations heard over tapped wires, of discoveries of arms caches in the possession of American nationalist groups, and the like. "Newsreels" purporting to have been filmed abroad were actually made in some cases in Hollywood. So fantastic did it all become that when, a year before the Second World War, a wireless program carried an imaginative story of an invasion from Mars, there were symptoms of widespread panic among the propagandized masses.

Because America had never come strongly under the impression of the Spanish cabinet-politics usages which became engrafted on the European spirit, the Culture-distorting regime was able to engage in propaganda attacks of an extremely repulsive and vile kind directed against the private lives and characters of European leaders who represented the 20th century world-outlook. These leaders were represented as having been panders, homosexuals, dope-fiends, and sadists.

The propaganda was entirely free from any cultural basis, and was completely cynical with regard to facts. Precisely as the cinema-factories of Hollywood ground out lying plays and "newsreels," the propagandists of the press created what "facts" they needed. When the Japanese air forces attacked the American naval base at Pearl Harbor in December, 1941, the Culture-distorters did not know that Europe would take this occasion to retaliate against the undeclared war which the Culture-distorting regime in Washington had been waging against Europe. The regime therefore at once decided to exploit the Japanese attack as a European military measure. To this end, the propaganda organs at once spread the "news" that European planes with European pilots had participated in the attack, and had even led it. Although every capital ship in the base was sunk in this attack, the regime officially announced that only slight damage had been done. These fact-creations were as nothing, however, to the massive, post-war, "concentation-camp" propaganda of the Culture-distorting regime based in Washington.

This propaganda announced that 6,000,000 members of the Jewish Culture-Nation-State-Church-People-Race had been killed in European camps, as well as an indeterminate number of other people. The propaganda was on a world-wide scale, and was of a mendacity that was perhaps adapted to a uniformized mass, but was simply disgusting to discriminating Europeans. The propaganda was technically quite complete. "Photographs" were supplied in millions of copies. Thousands of the people who had been killed published accounts of their experiences in these camps. Hundreds of thousands more made fortunes in post-war black-markets. "Gas-chambers" that did not exist were photographed, and a "gasmobile" was invented to titillate the mechanically-minded.

We come now to the *purpose* of this propaganda which the regime gave to its mentally-enslaved masses. From the analysis in the 20th Century Political Outlook, the purpose is seen to be only one: it was designed to create a total war in the spiritual sense, transcending the limits of politics, against the Western Civilization. The American masses, both military and civilian, were given this mental poison in order to inflame them to the point where they would carry out without flinching the post-war annihilation-program. In particular: *it*

was designed to support a war after the Second World War, a war of looting, hanging, and starvation against defenseless Europe.

(The above article was excerpted from *Imperium* [pp. 529-534], which is published by The Noontide Press and available for purchase from the Institute for Historical Review.)

continued from page 132

has ever uttered the slightest peep over the hounding of Robert Faurisson, Ditlieb Felderer, Ernst Zündel, Wilhelm Stäglich, Henri Roques, and too many other Revisionists to do justice to by remembering here—are raising a great cry over censorship. We are pleased to present them this issue of *The Journal of Historical Review*, which is dedicated to all the Revisionists, men and women, from around the world who have battled to establish the truth about the history of this century and to make that truth known to mankind.

* * * * *

While every issue of *The Journal of Historical Review* might properly be called a "free speech issue," this one goes a bit further than most in justifying that name. It leads off with an excerpt from an important recent book by Dr. Jim Martin, the dean of living American Revisionists. Dr. Martin, a bibliophile as well as a historian of "men against the state," takes careful aim at the insidious program of "self-censorship" undertaken, in the service of Stalin, Churchill, and Roosevelt, by the American publishing industry during the Second World War. After reading "Other Days, Other Ways," one can only smile wanly at the effrontery of a segment of our contemporary book producers and marketers in wailing over this or that housecleaning or changing of the guard in the self-policing publishing houses of New York.

There follows an excerpt from Francis Parker Yockey's famous (or at least notorious) *Imperium*, self-published by its author, under the name Ulick Varange, in 1948. Here Yockey, who served as a lawyer with the war crimes inquisition at Wiesbaden in 1946, reveals what an intelligent and informed person was able to perceive about the "Holocaust" and the associated Allied propaganda against Germany three years after the war had ended, i.e., forty-two years ago.

Then Robert H. Williams, a wartime American counter-intelligence officer, reveals the real story of the murder of the Romanovs—Nicholas and Alexandra, their five children, several servants, and the family dog—at the order of the highest Bolsheviks in 1918. Of interest is the fact that, as Major Williams emphasized, the truth has been clear and

continued on page 160

The End of the Romanoffs: Nicholas, Alexandra, & Their Children

ROBERT H. WILLIAMS

With the threat of "international Socialism," the textbook name for Communism, so imminent in the Western world, nothing could be more important to the future survival and freedom of our children than to show them who set up the bloody Communist regime over the Russians and how they did it.

But you can hardly find the facts in the libraries any more and the big publishing houses no longer dare publish such life-saving information. Great hordes of the Marxist indoctrinated internationalists who secretly engineered, or whose associated and racial kinsmen engineered, the rise of Bolshevism in Russia, poured into America, both before and since the 1917 Communist revolution; and these revolutionaries are so well entrenched in Washington, they have such a powerful propaganda and smear machine and they control so much of the department store advertising—that hardly a single politician or publisher will dare relate the significant facts about how their machine destroyed Russia.

Eye-Witness Report

I want to quote at some length from one of the best books ever written on the Bolshevik Revolution, *The Last Days of the Romanoffs* [*sic*], by George Gustav Tellberg, Professor of Law in Saratov University and former Minister of Justice of the Russian Government at Omsk, and Robert Wilton, long-time Russian correspondent to the *London Times*. The book was published in the United States in 1920 by George H. Doran Company.

I believe one of the most valuable contributions I could make to human freedom would be to make this information available again to all who will read it.

The fly leaf shows that the book was copyrighted in 1920 by both the George H. Doran Company and the Curtis Publishing Company (publisher of the *Saturday Evening Post*).

This book gives transcripts of a court of inquiry and photostatic evidence identifying the murderers of the Czar and his family, and shows incidentally, but authentically, that a certain small group of less than a dozen Jews, by controlling the secret police, held the whip hand over the entire Soviet regime.

It may be news to you that there ever was such a thing as a court of inquiry held on the scene of the murder of the Czar and his family. There was such a court, and Wilton, the co-author of the book, was present throughout the inquiry as correspondent of the *London Times*.

It came about this way: The White Russian army, the army of the anti-Bolshevik government set up in Siberia, recaptured the town of Ekaterinburg a few days after the royal Romanoffs were murdered in that town; and the Siberian Government set up the court to find the murderers. The investigators got several signed confessions from some of the guards who participated, one in the actual murder, the others in scrubbing up the bloody floors and walls after the assassination.

Before the Siberian Government could apprehend more than a handful of the guilty—these only the indoctrinated, propagandized soldiers on guard who did only what they were told—the Red Army again took Ekaterinburg; but fortunately for the world, Wilton escaped with the entire court dossier. He released its essentials in the book I quote herein. The official record is here; but where can you find a copy of this valuable book today? To get one you have to make a deliberate search, whereas it ought to be required reading in every high school. Not three teachers, preachers or political "leaders" out of a hundred know these facts—yet to know them might enable us to prevent the international revolutionaries from destroying America.

Soviets Seized Power

The Royal family, including Czar Nicholas II, Empress Alexandra Feodorovna, their son and their four daughters,

together with such servants as had been permitted to remain with them, were held prisoners in the province of Omsk. Czar Nicholas, a highly religious Russian of kindly but weak character, had been hoodwinked into resigning in the "February Revolution" of 1917. After his resignation the "soviets" or committees of Marxist indoctrinated, unionized workmen sprang up like poison mushrooms, everywhere, organized almost overnight by some unseen force. All these soviets were bent on destroying the existing order and establishing a socialistic government. They seized or dominated the governments of many cities and towns and out of this revolutionary force rose the weak Socialist leader, Kerensky.

For nearly half a century Zionist agents had been indoctrinating the seven or eight million Jews in Russia with Marxism. (The late Chaim Weizmann, one of the principal leaders of these agents, in his autobiography, *Trial and Error*, tells us that the Pale of Settlement, the vast area which was virtually a Jewish land, was seething with revolutionaries of all varieties, those who wanted to seize the government of Russia and those who held that the best course for the Jews was to establish a nation of their own in Palestine.)

The soviets were themselves a Jewish innovation, and as their power grew in the cities, towns and villages, they seized telegraph and telephone exchanges and railroad centers and though some of them, notably east of the Urals, resisted Jewish domination, generally these committees were dominated, openly or covertly, by their Jewish inspirers, and thus they put the Jewish revolutionaries in a powerful position to terrorize any opposition.

Throughout most of 1917—to the October Revolution—Kerensky remained head of the new government, but the German government, being at war with Russia, France, Britain and the United States, wanted to put Russia out of the war; so that government allowed the Bolshevik leaders, Lenin, and associates, to pass in a sealed train from Switzerland through Germany into Sweden, whence they infiltrated Russia. With support from inside the Social Democratic party and many of the Jewish-run soviets, Lenin, joined by Trotsky from New York, and other world Bolshevik leaders, gained the upper hand over the Kerensky government. Wilton touches on these historic events as he unfolds the tragedy of the Romanoffs.

German Government Soon Regretted

By the spring of 1918 the German government (as well as the Allies) was alarmed at the rise of Bolshevik power and its blood-letting, as well as its threat to spread throughout Europe. The Bolsheviks had obliged Germany by taking Russia off her back, signing the Brest-Litovsk peace treaty. Now the Kaiser's government secretly decided to try to restore Nicholas II to the throne if he would endorse the peace treaty. It was necessary to get him back in Moscow, if the plan was to succeed.

Wilton claimed that Mirbach, the German agent in Moscow, still had great influence over the Red government, especially since so many military leaders and former government officials, and provincial governments not yet destroyed, were willing to work with any force that might counter the Bolsheviks and perhaps restore the monarchy.

On some ruse, Mirbach persuaded Sverdlov to send an envoy to bring Nicholas to Moscow. After all, it would strengthen the position of the Bolshevik usurpers if the Czar could be "tried" and found guilty of treason or anything. Or if the Czar would agree to endorse the peace treaty, the Allies would then no longer try to restore Nicholas as a means of getting Russia back into the war.

Sverdlov sent one Yankel Yakovlev [as] "Bolshevik commissar to the imperial family." He arrived at Tobolsk, where the Romanoffs were held, April 22, 1918. He could not persuade Nicholas to agree to sanction the Brest-Litovsk peace treaty, which Nicholas considered an eternal disgrace to Russia, but he did persuade the ex-Czar to return to Moscow. They got as far as Ekaterinburg, in the Urals, where the train was halted by the Ural Regional Soviet, or revolutionary committee.

The Red Power Jewish

The soviet was dominated by "Goloshchekin, Safarov, Voikov and Syromolotov, all four Jews." They used a Russian named Beloborodov as figurehead president, a criminal, threatened by them with exposure and death for hs crime. "He was henceforth a mere straw man, kept in his place to deceive the obstreperous Uralian miners, who did not wish to be ruled from Moscow, much less by Jews."

Goloshchekin was a member of Sverdlov's secret police, the Chrezvychaika, [and] an old comrade and fellow revolutionary

of Sverdlov's. Telegrams and records at the telephone exchange, seized by the court of inquiry after the White Russian army captured Ekaterinburg, showed that the soviet was at all times in touch with their Jewish boss, Sverdlov in Moscow.

It was Sverdlov, master of the Chrezvychaika and head of the Tsik, strong man of the Red government, who ordered Yakovlev to take the Romanoffs via Ekaterinburg. Wilton suggests that Sverdlov must have been tipped off by friends in Germany that the German government was secretly planning to oust him and restore the monarchy.

Wilton might have been more specific, for it was well known by the time his book was published that [it was] the German Jewish bankers, the Warburgs (the family which now is so influential over the White House) and the Jewish prime minister of Germany, who induced the Kaiser's government to let the exiled Bolsheviks, Lenin and party, return to Russia through Germany in a sealed train. Sverdlov himself had been associated with the group in Germany and evidently was chosen by them.

> Sverdlov, as president of the Tsik, was over the foreign as well as domestic affairs of Sovietism, being in fact, Prime Minister.
>
> Taken according to numbers of population, the Jews represented one in ten (in Russia); among the komisors [commissars] that rule Bolshevist Russia they are nine in ten.
>
> In addition to Sverdlov, the Chrezvychaika (inquisition) was run by Goloshchekin, Yurovsky, Efremov, Chustkevich and three other Jews.

The Ural Regional Soviet relieved Yakovlev of the prisoners and held them in a local mansion. Presently the commander of the guard, who had been a fanatical anti-Czar revolutionary, began to change, seeing the modest nature of Nicholas and his devotion to Russia and especially his concern for the peasants. He let sisters from a local Catholic institution bring fresh eggs and vegetables to the royal family.

Sworn Confession

But Sverdlov had other plans for the royal family. He put Yurovsky in charge. Yurovsky is described as a drunken Jewish criminal, whose own mother opposed and feared him. Yurovsky relieved the Russian commander and moved all

Russian soldiers off the premises, to adjoining houses, replacing them inside and immediately outside the prison house with foreign revolutionaries.

Count Mirbach, the agent of the German government in Moscow, was killed the second week in July. His murderers later were identified as men from Sverdlov's secret police.

On July 17 (by the western calendar) Yurovsky took all pistols away from the Russian soldiers and told them if they heard firing during the night not to be alarmed.

Here is part of the sworn confession by one of the guardsmen who participated in the murder, one Pavel Medvedoff:

> A new commandant was assigned: his name was Iourovsky (Yurovsky) . . . In the evening of July 16 . . . Iourovsky announced to me: "We will have to shoot them all tonight; notify the guardsmen not to be alarmed if they should hear the shots."
>
> About midnight Iourovsky woke up the czar's family . . . In about an hour the whole family, the doctor, the maid and two waiters got up, washed and dressed themselves . . .
>
> Shortly after 1 o'clock in the night the czar, czaritza, their four daughters, the maid, the doctor, the cook and the waiter left their rooms. The czar carried the heir in his arms. The emperor and heir were dressed in "gimnosterkas" (soldiers' shirts) and wore caps . . . During my presence nobody of the czar's family asked anybody any questions. They did not either weep or cry. Having descended the stairs to the first floor, we went out into the court, and from there by the second door . . . we entered the lower floor of the house . . .
>
> One chair was given to the emperor, one to the empress, and the third to the heir. The empress sat by the wall with the window, near the back pillar of the arch. Behind her stood three of her daughters. (I knew their faces very well because I saw them every day when they were walking, but I didn't know them by name). The heir and the emperor sat side by side, almost in the middle of the room. Dr. Batkin stood behind the heir. The maid, a very tall woman, stood by the left post of the door leading to the storeroom; by her side stood one of the czar's daughters (the fourth). Two servants stood at the left from the entrances of the room, against the wall separating the storeroom . . .
>
> **None Asked for Mercy**
>
> It looked as if all of them guessed their fate, but not a single sound was uttered. At the same time eleven men entered the

room: Iourovsky, his assistant, two members of the extraordinary commission, and seven Letts. (Note: Wilton did not believe they were Letts, as they wrote notes in Magyar, mysteriously poor Magyar—RHW). Iouravsky ordered me to leave, saying, "Go to the street, see if there is anybody there and if the shots can be heard."

I went out to the court which was enclosed by a fence, and before I could get out to the street I heard the firing. (Note: The court of inquiry had evidence that the witness was lying at this point; that he himself participated in the murder—RHW). Immediately I returned to the house (only two or three minutes having elapsed), and on entering the room where the execution took place, I saw all the members of the czar's family lying on the floor, having many wounds in their bodies. The blood was running in streams, the doctor, the maid and the waiters were also shot. When I entered, the heir was still alive and moaning. Iourovsky went up and fired two or three more times at him. The heir grew still . . .

After the assassination Iourovsky said to me that I was to bring some guardsmen to wash up the blood in the room . . . At three o'clock in the morning everything was in order. Then Iourovsky went to his room and I went to the guardroom.

I woke up at eight o'clock and went to the commandant's room. I met there the president of the district soviet, Beloborodoff (the figurehead president—RHW) and Commissar Goloshchekin and Ivan Starkoff . . . All the rooms in the house were in disorder . . . Suitcases and trunks were opened. Piles of gold and silver things were laid on the tables of the commandant's room. Objects of jewelry which were taken from the members of the czar's family just before the murder, were also there; as well as things that were on them after their death . . . I took also several silver rings and a few other trifles.

Answering the question as to where the bodies of the killed were taken . . . Ermakoff explained to me that the bodies were thrown down the shaft of a mine near the Verkh Issetsk works and after that the shaft was destroyed by bombs or explosives in order to fill it up.

One of the Russian soldiers, Philip Proskouriakoff, signed a sworn statement that he was called in immediately after the assassination to help scrub up the floors. He described the scene as he found it; and said Medvedoff told him immediately after the crime that Yurovsky had told the czar just before shooting him, "Your race must cease to live."

Other witnesses gave other versions of Yurovsky's last words to the czar.

Wilton reports: "Voikov, the Jew, boasted to his 'lady' friends in Ekaterinburg after the murder that 'the world will never know what we did with the bodies.'"

Fragments of Bodies Identified

The bodies were so completely destroyed that the investigators found only fragments of them. But identification was positive. False teeth, crown jewels overlooked by the murderers and readily recognized personal possessions were found both outside and inside the mine shaft, with finger bones and other body fragments, and fragments of clothing.

Wilton's comments (early in his book) on the seat of power in the Red government are of special interest because Wilton had spent many years in Russia as a newspaper man, his business that of gathering information; and he had the benefit of the anti-Communist officials and ex-officials and agencies. He states:

> As there was no apparent authority, the local bodies [soviets—RHW] often acted independently; indeed, Lenin encouraged this tendency. Vlast na mestakh (every place its own master) was his motto. Lenin did not rule; the Soviet system was governed by other people, the fellow-passengers who came with him under German auspices. Though he delivered impassioned harangues before the Sovnarkom and received deputations from minor soviets, the real power was elsewhere—in the Tsik and Chrezvychaika.
>
> Mirbach [the agent of the German government in Moscow—RHW] received his daily report from the Chrezvychaika. He was murdered by two men who said they came from that office. Lenin had as little to do with his death as he had with the murders, a week later, of the ex-Tsar and his family. The Red Okhrana and the inner circle of the Tsik were the veritable authors of the crime of Ekaterinburg, and probably of Mirbach's assassination.
>
> Nonentities, figureheads of the sovnarkom, do not interest us. We are concerned with great, if maleficent, personages in the Red world. Most of them are still unknown outside the ranks of the professional revolutionaries. A goodly proportion of the hundred Jews who came out of Germany with Lenin, and the hundreds who came from Chicago, deserve to be included in this gallery, for they . . . held Russia under their sway. To enumerate and describe them would require a small volume. I need sketch only those who act prominently in the drama of Ekaterinburg. The most important were: Sverdlov,

Safarov, Voikov and Goloshchekin, and the murderer-in-chief Yurovsky.

Sverdlov Supreme

The names of Safarov and Voikov figure in the list of Lenin's fellow passengers [from Switzerland through Germany in 1917—RHW]. Both are very powerful Bolshevists, holding high places in the executive and police branches. Sverdlov is—I use the present tense because all these persons continue to wield their influence to the present day—the uncrowned Tsar of the Soviets. His authority is really much higher than that of Lenin or even Trotsky. He dominates the Tsik and his creatures rule the Chrezvychaika.

(Wilton evidently wrote the above paragraph a short time before Sverdlov's assassination and finished the manuscript after the assassination—RHW.)

The closest personal bonds had existed for many years between Goloshchekin and Sverdlov. They had been together in prison and exile. Goloshchekin ranked as an internationalist of the most pronounced type . . . He was bloodthirsty to an abnormal degree, even for a Red chieftain. People who knew him at Ekaterinburg described Goloshchekin as a homicidal sadist. He never attended executions, but insisted upon hearing a detailed account of them. He huddled in bed shivering and quaking till the executioner came with his report, and would listen to his description of tortures: with a frenzy of joy, begging for further details, gloating over the expressions, gestures and death-throes of the victims as they passed before his diseased vision.

The origins of Yurovsky have been fully investigated. His parents and relatives—all poor Jews—remained in Siberia after the murderer and his chiefs and accomplices had fled from Ekaterinburg. He had been a watchmaker at Tomsk, scarcely able to make ends meet. Naturally ambitious, he despised the people around him. He was waiting for an opportunity. It came suddenly and mysteriously. Yurovsky disappeared. This was before the war. He is next heard of in Ekaterinburg as a photographic dealer. It leaked out that he had been to Berlin and became possessed of some capital. When war came he evaded service in the trenches by qualifying as a Red Cross assistant (feldsher) and remained in Ekaterinburg. When the Bolshevists seized the government, Yurovsky became one of the local agents of the new power.

Yankel (Jacob) Sverdlov, the Red Tsar . . . was despised and later killed by Russian workmen.

There were upwards of seven million Jews in Russia at the time of the Bolshevik revolution, according to Jewish writers. There are today, in America, "a good two-thirds of all the Jews of the world," according to one of their most eminent leaders—which means ten to twelve million.

Many of these Jews have found such wealth and freedom in America that they do not want Communism or any advanced system of Socialism. But others band themselves together in the most powerful smear and terrorist organizations that ever existed in any nation in history, evidently determined to rule or ruin.

Potential "Soviets" in U.S.

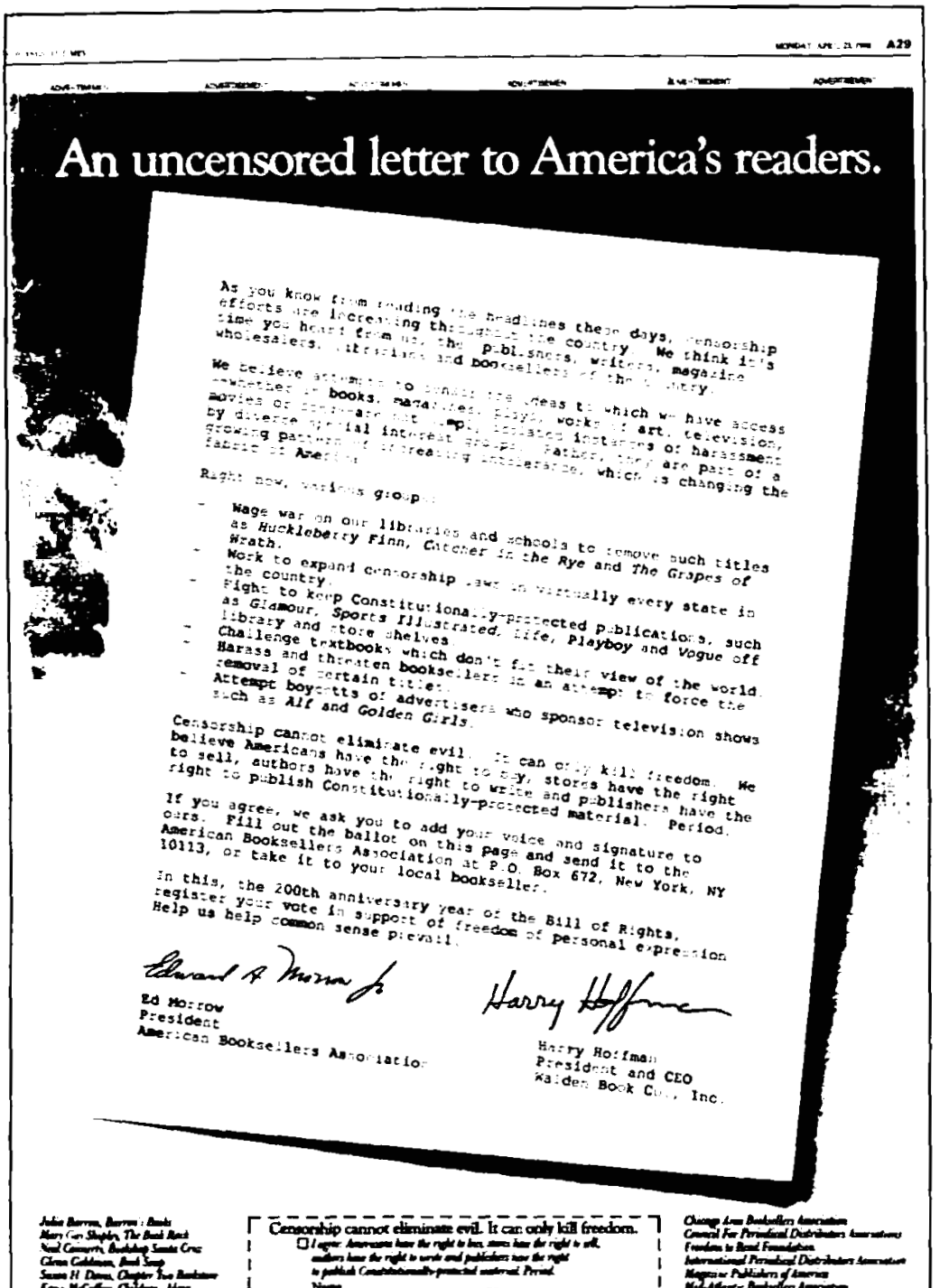
How will they bring about the destruction of the benevolent republic, the nation of free men which is the last hope of this age?

We are not wise enough to foresee which of the several systems of potential Red "soviets" they will use—perhaps the labor union or the Anti-Defamation League locals or the "civil defense" police.

We must be on guard against all of them. And the only way to guard against them is to make enough people understand the origin and nature of the world revolution in which we of this generation are caught. This brief glimpse of the tragedy of Russia might help alert our people.

(The above article has been reprinted, with the author's permission, from the January 1957 issue of the *Williams Intelligence Summary* [Vol. 9, no. 2].)

AS A PUBLIC SERVICE, *The Journal of Historical Review* runs the advertisement on the facing page. We fully subscribe to the American Booksellers Association's bold credo of First Amendment rights. We furthermore have every intention of reminding the various publishers, writers, magazine wholesalers, librarians and booksellers listed of the *duties* incumbent in their stewardship of America's book industry, i.e. enabling the free publication, marketing, and distribution of all responsible points of view. We are concerned at what seems to us the advertisement's narrow focus of interest: ensuring the availability of sexually explicit materials to schoolchildren. We remind an



An uncensored letter to America's readers.

As you know from reading the headlines these days, censorship efforts are increasing throughout the country. We think it's time you heard from us, the publishers, writers, magazine wholesalers, distributors and booksellers of the country.

We believe attempts to control the ideas to which we have access — whether in books, magazines, plays, works of art, television, movies or newspapers — are dangerous. Isolated instances of harassment by diverse special interest groups. Rather, they are part of a growing pattern of threatening intolerance, which is changing the fabric of America.

Right now, various groups:

- Wage war on our libraries and schools to remove such titles as *Huckleberry Finn*, *Catcher in the Rye* and *The Grapes of Wrath*.
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Harry Hoffman
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Censorship cannot eliminate evil. It can only kill freedom.

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increasingly troubled industry, not merely of its failure to speak out against the censorship of Revisionist writings, but of what must strike many as active complicity in the suppression of a dissident point of view.

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public since 1920, but has been effectively denied the vast majority of persons, on this side as well as the other side of the old "Iron Curtain," despite the great interest generated by such works as Robert Massie's spectacularly bestselling *Nicholas and Alexandra*. Of further interest is the fact that Williams's attempt to publicize long-known facts was undertaken thirty-three years ago.

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Our usual feature section begins with testimonies from three men who experienced what the Canadian magazine *Saturday Night*, summarizing James Bacque's *Other Losses*, has called "Eisenhower's Death Camps." Recognizing that the debate over the fine points of Bacque's methodology, and in particular his ascription of blanket responsiblity to General Eisenhower, is likely to continue for some time, we are pleased to introduce these memoirs, two by German survivors and one by an American guard, into the discussion. Each text was submitted in English and has been lightly edited for style. We anticipate study and criticism of these accounts in accordance with the traditional historiographic method, and cheerfully encourage comparison of these documents, as to authenticity, veracity, and outlook, with the accounts of such "Holocaust" survivors as Elie Wiesel, Simon Wiesenthal, and others. Let it be noted that to date Bacque's important book has been unable to find a publisher in the United States, despite its bestseller success north of the border and in Germany, and its burning topicality in this centennial year of the birth of Dwight David Eisenhower.

The admirable Robert Faurisson has supplied us with an updated version of the preface which he wrote to Dr. Wilhelm's Stäglich's *Der Auschwitz Mythos* (first published in English by the Institute for Historical Review, as *The Auschwitz Myth*, in 1986). As usual, Dr. Faurisson handles the issues raised in Dr. Stäglich's book with courage, intelligence, and humanity. One should be reminded that this book was first placed on the Federal Republic of West Germany's "index" of "Publications Harmful to Young People," then seized, with the equipment used for its production, after

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In "Eisenhower's Death Camps": Part I
A U.S. Prison Guard's Story

MARTIN BRECH

In October, 1944, at age eighteen, I was drafted into the U.S. army. Largely because of the "Battle of the Bulge," my training was cut short. My furlough was halved, and I was sent overseas immediately. Upon arrival in Le Havre, France, we were quickly loaded into box cars and shipped to the front. When we got there, I was suffering increasingly severe symptoms of mononucleosis, and was sent to a hospital in Belgium. Since mononucleosis was then known as the "kissing disease," I mailed a letter of thanks to my girlfriend.

By the time I left the hospital, the outfit I had trained with in Spartanburg, South Carolina was deep inside Germany, so, despite my protests, I was placed in a "repo depo" (replacement depot). I lost interest in the units to which I was assigned and don't recall all of them: non-combat units were ridiculed at that time. My separation qualification record states I was mostly with Company C, 14th Infantry Regiment, during my seventeen-month stay in Germany, but I remember being transferred to other outfits also.

In late March or early April, 1945, I was sent to guard a POW camp near Andernach along the Rhine. I had four years of high school German, so I was able to talk to the prisoners, although this was forbidden. Gradually, however, I was used as an interpreter and asked to ferret out members of the S.S. (I found none.)

In Andernach about 50,000 prisoners of all ages were held in an open field surrounded by barbed wire. The women were kept in a separate enclosure I did not see until later. The men I guarded had no shelter and no blankets; many had no coats. They slept in the mud, wet and cold, with inadequate slit trenches for excrement. It was a cold, wet spring and their misery from exposure alone was evident.

Even more shocking was to see the prisoners throwing grass and weeds into a tin can containing a thin soup. They told me they did this to help ease their hunger pains. Quickly, they grew emaciated. Dysentery raged, and soon they were

sleeping in their own excrement, too weak and crowded to reach the slit trenches. Many were begging for food, sickening and dying before our eyes. We had ample food and supplies, but did nothing to help them, including no medical assistance.

Outraged, I protested to my officers and was met with hostility or bland indifference. When pressed, they explained they were under strict orders from "higher up." No officer would dare do this to 50,000 men if he felt that it was "out of line," leaving him open to charges. Realizing my protests were useless, I asked a friend working in the kitchen if he could slip me some extra food for the prisoners. He too said they were under strict orders to severely ration the prisoners' food and that these orders came from "higher up." But he said they had more food than they knew what to do with and would sneak me some.

When I threw this food over the barbed wire to the prisoners, I was caught and threatened with imprisonment. I repeated the "offense," and one officer angrily threatened to shoot me. I assumed this was a bluff until I encountered a captain on a hill above the Rhine shooting down at a group of German civilian women with his .45 caliber pistol. When I asked, "Why?," he mumbled, "Target practice," and fired until his pistol was empty. I saw the women running for cover, but, at that distance, couldn't tell if any had been hit.

This is when I realized I was dealing with cold-blooded killers filled with moralistic hatred. They considered the Germans subhuman and worthy of extermination; another expression of the downward spiral of racism. Articles in the G.I. newspaper, *Stars and Stripes*, played up the German concentration camps, complete with photos of emaciated bodies; this amplified our self-righteous cruelty and made it easier to imitate behavior we were supposed to oppose. Also, I think, soldiers not exposed to combat were trying to prove how tough they were by taking it out on the prisoners and civilians.

These prisoners, I found out, were mostly farmers and workingmen, as simple and ignorant as many of our own troops. As time went on, more of them lapsed into a zombie-like state of listlessness, while others tried to escape in a demented or suicidal fashion, running through open fields in broad daylight towards the Rhine to quench their thirst. They were mowed down.

Some prisoners were as eager for cigarettes as for food, saying they took the edge off their hunger. Accordingly, enterprising G.I. "Yankee traders" were acquiring hordes of watches and rings in exchange for handfuls of cigarettes or less. When I began throwing cartons of cigarettes to the prisoners to ruin this trade, I was threatened by rank-and-file G.I.s too.

The only bright spot in this gloomy picture came one night when I was put on the "graveyard shift," from two to four A.M. Actually, there was a graveyard on the uphill side of this enclosure, not many yards away. My superiors had forgotten to give me a flashlight and I hadn't bothered to ask for one, disgusted as I was with the whole situation by that time. It was a fairly bright night and I soon became aware of a prisoner crawling under the wires towards the graveyard. We were supposed to shoot escapees on sight, so I started to get up from the ground to warn him to get back. Suddenly I noticed another prisoner crawling from the graveyard back to the enclosure. They were risking their lives to get to the graveyard for something; I had to investigate.

When I entered the gloom of this shrubby, tree-shaded cemetery, I felt completely vulnerable, but somehow curiosity kept me moving. Despite my caution, I tripped over the legs of someone in a prone position. Whipping my rifle around while stumbling and trying to regain composure of mind and body, I soon was relieved I hadn't reflexively fired. The figure sat up. Gradually, I could see the beautiful but terror-stricken face of a woman with a picnic basket nearby. German civilians were not allowed to feed, nor even come near the prisoners, so I quickly assured her I approved of what she was doing, not to be afraid, and that I would leave the graveyard to get out of the way.

I did so immediately and sat down, leaning against a tree at the edge of the cemetery to be inconspicuous and not frighten the prisoners. I imagined then, and still do now, what it would be like to meet a beautiful woman with a picnic basket, under those conditions as a prisoner. I have never forgotten her face.

Eventually, more prisoners crawled back to the enclosure. I saw they were dragging food to their comrades and could only admire their courage and devotion.

On May 8, V.E. Day, I decided to celebrate with some prisoners I was guarding who were baking bread the other

prisoners occasionally received. This group had all the bread they could eat, and shared the jovial mood generated by the end of the war. We all thought we were going home soon, a pathetic hope on their part. We were in what was to become the French zone, where I soon would witness the brutality of the French soldiers when we transferred our prisoners to them for their slave labor camps.

On this day, however, we were happy.

As a gesture of friendliness, I emptied my rifle and stood it in the corner, even allowing them to play with it at their request. This thoroughly "broke the ice," and soon we were singing songs we taught each other or I had learned in high school German ("Du, du liegst mir im Herzen"). Out of gratitude, they baked me a special small loaf of sweet bread, the only possible present they had left to offer. I stuffed it in my "Eisenhower jacket" and snuck it back to my barracks, eating it when I had privacy. I have never tasted more delicious bread, nor felt a deeper sense of communion while eating it. I believe a cosmic sense of Christ (the Oneness of all Being) revealed its normally hidden presence to me on that occassion, influencing my later decision to major in philosophy and religion.

Shortly afterwards, some of our weak and sickly prisoners were marched off by French soldiers to their camp. We were riding on a truck behind this column. Temporarily, it slowed down and dropped back, perhaps because the driver was as shocked as I was. Whenever a German prisoner staggered or dropped back, he was hit on the head with a club until he died. The bodies were rolled to the side of the road to be picked up by another truck. For many, this quick death might have been preferable to slow starvation in our "killing fields."

When I finally saw the German women in a separate enclosure, I asked why we were holding them prisoner. I was told they were "camp followers," selected as breeding stock for the S.S. to create a super-race. I spoke to some and must say I never met a more spirited or attractive group of women. I certainly didn't think they deserved imprisonment.

I was used increasingly as an interpreter, and was able to prevent some particularly unfortunate arrests. One rather amusing incident involved an old farmer who was being dragged away by several M.P.s. I was told he had a "fancy Nazi medal," which they showed me. Fortunately, I had a

chart identifying such medals. He'd been awarded it for having five children! Perhaps his wife was somewhat relieved to get him "off her back," but I didn't think one of our death camps was a fair punishment for his contribution to Germany. The M.P.s agreed and released him to continue his "dirty work."

Famine began to spread among the German civilians also. It was a common sight to see German women up to their elbows in our garbage cans looking for something edible—that is, if they weren't chased away.

When I interviewed mayors of small towns and villages, I was told their supply of food had been taken away by "displaced persons" (foreigners who had worked in Germany), who packed the food on trucks and drove away. When I reported this, the response was a shrug. I never saw any Red Cross at the camp or helping civilians, although their coffee and doughnut stands were available everywhere else for us. In the meantime, the Germans had to rely on the sharing of hidden stores until the next harvest.

Hunger made German women more "available," but despite this, rape was prevalent and often accompanied by additional violence. In particular I remember an eighteen-year old woman who had the side of her faced smashed with a rifle butt and was then raped by two G.I.s. Even the French complained that the rapes, looting and drunken destructiveness on the part of our troops was excessive. In Le Havre, we'd been given booklets warning us that the German soldiers had maintained a high standard of behavior with French civilians who were peaceful, and that we should do the same. In this we failed miserably.

"So what?" some would say. "The enemy's atrocities were worse than ours." It is true that I experienced only the end of the war, when we were already the victors. The German opportunity for atrocities had faded; ours was at hand. But two wrongs don't make a right. Rather than copying our enemy's crimes, we should aim once and for all to break the cycle of hatred and vengeance that has plagued and distorted human history. This is why I am speaking out now, forty-five years after the crime. We can never prevent individual war crimes, but we can, if enough of us speak out, influence government policy. We can reject government propaganda that depicts our enemies as subhuman and encourages the

kind of outrages I witnessed. We can protest the bombing of civilian targets, which still goes on today. And we can refuse ever to condone our government's murder of unarmed and defeated prisoners of war.

I realize it is difficult for the average citizen to admit witnessing a crime of this magnitude, especially if implicated himself. Even G.I.s sympathetic to the victims were afraid to complain and get into trouble, they told me. And the danger has not ceased. Since I spoke out a few weeks ago, I have received threatening calls and had my mailbox smashed. But it's been worth it. Writing about these atrocities has been a catharsis of feeling suppressed too long, a liberation, and perhaps will remind other witnesses that "the truth will make us free, have no fear." We may even learn a supreme lesson from all this: only love can conquer all.

In a U.S. Death Camp — 1945

WERNER WILHELM LASKA

I was born August 31, 1924 in Berlin. When the National Socialists came to power, I was eight years old.

From 1930 until 1940 I attended school in Berlin. I did not join the Hitler Youth, but suffered no disadvantages because of that. At age twelve I became an altar boy at a Catholic church in Berlin. In fall, 1942, I was drafted, like virtually all German men born in 1924, into the German Wehrmacht. After 10 weeks of training I was transferred to Infanterie-Lehr-Brigade 900, which had just been assigned to Russia. From December 1942 until April 1943, we fought the Red Army in southern Russia. After that we were regrouped and christened "Panzergrenadiers." Our next action was in northern Italy and in Yugoslavia. At the beginning of 1944 my unit and others were assembled in France in order to form the new "Panzer-Lehr-Division." On March 15, 1944 we went to

Hungary to foil a coup d'état. In May 1944 we moved to France, near Chartres, awaiting the Allied invasion. We were in action from the beginning of the invasion of June 6, first against the British, from July 1944 against the Americans. I myself always fought in the front-line. With great luck I suffered only two injuries, to the knee and to the head, but approximately eighty percent of my comrades were killed or wounded. The remnants of the Panzer-Lehr-Division fell back fighting to Lorraine, where we rested, then fought again, in the Battle of the Bulge. We passed Bastogne and reached St. Hubert, but then we ran out of gasoline and ammunition. The Allies' total air supremacy was for us deadly and terrible. Again we had to retreat, after suffering very heavy losses. The Allies pushed us back just across the Rhine River. Unfortunately, the Americans were able to seize the bridge at Remagen and form a bridghead on the other side of the Rhine.

My unit then consisted of a sergeant and about 40 men, from four or five different companies of our "Panzergrenadier-Lehr-Regiment 901." The situation was already chaotic. Our 40 men were completely cut off from company, battalion, and regimental headquarters. Our next action was against the Remagen bridgehead. Since we were all experienced soldiers, we worked according to the following plan: in the morning—we always stayed in the next village from the American camp—we destroyed the first American tank when their armor began to move. We still possessed a 7.5 cm gun on an armored car. Then the Americans would stop, and we would retreat. The Americans would call in artillery and aircraft to bombard the point from which we had fired on the lead tank, but we would no longer be there. We played this game for a while. But the Ruhr Pocket became smaller and smaller; our regimental staff retreated from the north and we from the south. Smoke and fire were in the air everywhere.

We soon knew that our time had come! The roads were packed, and the Allied fighter planes were strafing everybody non-stop! They made no distinction between soldiers and civilians. Anything that moved was fair game.

On April 12, 1945 our unit decided to give up, not to die in the last minute. There were about 30 or 35 of us. On that day, in late afternoon, we arrived at a house, standing isolated near a creek. We parked our five vehicles, and then went down into the cellar of that home. Some bottles of "hard stuff" went with

us, so that we could welcome the Americans in a friendly mood.

I myself did not go down to the cellar; I stayed outside to have a look around. I wanted to be alone. My entire time in military service passed before me; the final step remained to be taken. I remembered all the things that had happened, the good and the bad, on and off duty. We had met nice people, and above all, nice girls. In Hungary, in Italy, in Croatia and in France I had served Mass in Catholic churches, an altar boy in German uniform. Of course, my belt and my pistol had to stay in the sacristy during the Mass. In those days, the Mass was said in Latin. The native priests were always delighted.

I was interrupted in my reveries by shooting and explosions near the house and the creek, in which I took shelter under a small bridge. After that I heard tracked vehicles rolling over the bridge. Then silence. My only weapon was my pistol, but we had decided to surrender. When it was completely dark I approached the house, where the others had been in the cellar. But I must admit that I had not much hope of finding them still there. The vehicles did not allow me a clear view. I heard a voice, but I could not recognize the language. It was unlikely that these soldiers were my comrades. I climbed up through the garden and approached the voice. I heard something like "Anthony world, Anthony world," so by now I knew: "Americans"! I approached the soldier from the back and got around him. Suddenly he discovered me and was very much alarmed, rather than frightened, because I didn't have a weapon in my hand. Seeing my pistol on the belt, he said to me: "Pistol, pistol." I took it off my belt and gave it to him and noticed that he was relieved. He told me then to wait in the garden, while he went into the house to inform his company commander. After a short while he came back and ordered me to enter the house, then follow him. We went upstairs into a room where what looked to be a company staff was assembled. All the men had short haircuts—much shorter than in the German Army—and looked like farm boys. They asked me only whether I belonged to the same unit they had found in the house.

Another soldier led me into a little closet in which I had to pass the night. I could not sleep at first because of the new situation and my feelings; later I fell asleep anyway. The next morning the same fellow woke me up and directed me

downstairs to wait in front of the house for a truck.

The American guards who arrived with the truck were nasty and cruel from the start. I was forced in with kicks and punches to my back. Other German soldiers were already on board. After a drive of an hour or two we arrived at an open field on which many German servicemen were already assembled, in rank and file. As we got off the truck, a large group of Americans awaited us. They received us with shouts and yells, such as: "You Hitler, you Nazi, etc. . . ." We got beaten, kicked and pushed; one of those gangsters brutally tore my watch from my wrist. Each of these bandits already possessed ten or twenty watches, rings and other things. The beating continued until I reached the line where my comrades stood. Most of our water-bottles (canteens), rucksacks etc. were cut off, and even overcoats had to be left on the ground. More and more prisoners arrived, including even boys and old men. After a few hours, big trailer-trucks—usually used for transporting cattle—lined up for loading with human cattle.

We had to run the gauntlet to get into the trucks; we were beaten and kicked. Then they jammed us in so tightly that they couldn't even close the hatches. We couldn't even breathe. The soldiers drove the vehicles at high speed over the roads and through villages and towns; behind each trailer-truck always followed a jeep with a mounted machine gun.

In late afternoon we stopped in an open field again, and were unloaded in the same manner, with beating and kicking. We had to line up at attention just like recruits in basic training. Quickly, the Americans fenced us in with rolls of barbed wire, so there was no space to sit or to lie down that night. We even had to do our necessities in the standing position. Since we received no water or foodstuffs, our thirst and hunger became acute and urgent. Some men still had tea in their canteens, but there was hardly enough for everyone.

Next day the procedure began as on the day before; running the gauntlet into the cattle-trailers, then transport to the next open field. No drinking and no eating, but always fenced in—there is an American song: ". . . Don't fence me in . . ."—as well as the childish behavior of most of the Americans: Punishing the Nazis! After the first night, when we were loaded again, some of us stayed on that field, either dead or so weak and sick that they could not move any more.

We had been approaching the Rhine River, as we noticed, but we had still one night to pass in the manner related. It was terrible!

All this could not have been a coincidence. It must have been a plan, because, as we later learned, there was nearly the same treatment in all camps run by American units. During the war we heard about the "Morgenthau-Plan" and the "Kaufman-Plan," and exactly that seemed to have been happening to us in those moments: the extermination of an entire people!

The next afternoon we crossed a bridge and were unloaded at an almost completed camp near Andernach (a small town on the Rhine River). There were already barbed wire fences around the enclosure. Within it were cages for several thousand people. We were driven into the cages and left alone. Water-pipes were installed in each cage to pump water from the Rhine into the camp. We had to wait many hours before we could drink it. The problem now was the lack of cups or containers among all but a few. We almost fought for the first drink, which really stank from the chlorine which had been added. After the first drink our hunger became enormous. The little grass in the cages was eaten immediately away by the human cattle.

I was with two comrades of my former company; we decided to stay together. Our possessions were one overcoat and one tent-cloth. In order to prepare for that first night, we had to scrape out a hole in the ground, in the earth, to get some cover against the wind. Against the rain we had none.

The weather in April/May/June/July 1945 was pretty bad: hot days, plenty of rain, and even snow and frosty nights. There at Andernach we had more space than on the three previous nights, but only enough to lie down on.

We did not sleep much that night, but discussed our future and the chances of survival under those circumstances.

Nobody can imagine how human beings can live in open air, on a field with little space, bad water and hunger rations for days, weeks and months. Concentration camps had, at least, barracks with heating, with beds, with blankets, with washrooms, with toilets, with warm meals, with bread, etc. . .

The men in the cages were divided into thousands, then into hundreds, and finally into tens for better distribution of rations. In one corner of each cage the inmates had to shovel a

ditch as a toilet for all the men in the cage; of course, in standing or crouching position in open air. A layer of disinfectants had to be added every day. Facilities for washing were non-existent. Passing the nights was a great problem for each of us. None could sleep all night through—the longest one could do so uninterrupted was three or four hours. Every night 30 or 40 per cent of the inmates were walking around at any given time. The ground had been frozen and wet; we three comrades had only a tent-cloth and an overcoat for lying on and for cover. Sometimes in our hole there would be a few inches of rain water, in which we had to lie throughout the night. All three of us had to lie on one side; turning over on to the other side had to be done in unison. The position in the middle was the best, so every three days each of us got it once.

On the second day in Andernach, we received our first food-ration. After hours of desperate waiting, each of us at last received a spoonful of raw beans, a spoonful of sugar, a spoonful of raw wheat, a spoonful of milk-powder and sometimes—not every day—a spoonful of corned-beef. If somebody "organized" a few boxes he could perhaps cook or warm up some of these raw foodstuffs. But for these empty boxes one was almost murdered. Of course, all the raw beans and wheat-corns were counted on distribution, as was everything else, too. In such situations a human being can easily become animal-like. Everybody was waiting the whole day long for the moment of the ration distribution. Then the battle for each tiny corn began; it must have been the organism's survival instinct. One's only interest was in food and water; how low can human nature sink?

After two or three weeks in Andernach, a large part of the inmates was transferred to the two camps of Sinzig/Remagen, north of the camp at Andernach. We were packed in box-cars and transported along the Rhine by train. The final capacity of Sinzig was about 180,000 prisoners, that of Remagen approximately 120,000. Both camps were almost adjacent, and were called "The Golden Mile."

Sinzig was 4 kilometers long and 800 meters wide, with two rows of thirteen cages each, and in the middle a passageway; the cages were approximately 300 by 300 meters. All four sides of every cage had two barbed-wire fences, almost 3 meters high; in between those two fences ran a barbed-wire roll. Watch-towers with mounted machine guns were posted

at all four corners. The Rhine River was just 100 yards away. Each cage held 7,000 people.

The "open-air" situation was exactly the same as in Andernach; likewise the water distribution, the toilets, the holes in the ground and the food-rations. Inside, all inmates had to keep 3 meters from the fences. Several prisoners who had come too close to the fences were shot; the guard did not shoot only once, they shot ten or twelve times—so those who infringed the 3-meter line invariably died.

My two comrades and I were put in cage 17, on the Rhine side; when we first entered, there was still grass and some clover on the ground but only for minutes—the hunger was too enormous!

After that, there was mud and only mud all around! We had to scratch a new hole as a bed for the three of us.

Every morning a truck passed by the cages to pick up the dead from the previous night, those who were either shot within or on the fences, or dead from hunger or typhoid, dysentery and other sicknesses. Of every ten attempting to escape, eight were shot and two got through. The youngest inmates were 13 or 14 years old, the oldest around 80. Sometimes the Americans picked up everybody whom they could find in the streets. Our impression of the Americans was that of gangsters, even worse than the Nazis had described them in their propaganda. We knew that the treatment of the American prisoners in Germany during the war had been excellent, unless they tried to escape. We did not occupy America, we did no harm to the Americans; why this hatred and this revenge? To play the savior for the suffering peoples in Europe would have been worthy. If only America had done the same before the last war, and also after 1945 throughout the world. Torturing defenseless children, women and men has nothing to do with glory!

One should not forget that the Germans treated the Jewish-American prisoners in the German camps exactly as the other Americans.

The month of May in 1945 was rainy and cold, snow fell on at least two days. Sleeping in our holes became a horror for all of us. We got weaker and weaker, our bodies consisted almost of skin and bones.

At the main gate there was one cage with girls and women who were suffering even more than we did. These were

females who had been in the Wehrmacht in the administrative or medical services. Everybody in the camp was trembling and shivering that May 1945. The youngsters, of whom a few thousand were in the the camp, had to walk the central alley (4 km long) and back every day with several bricks in their hands, just for the sport of the Americans. Many of those kids collapsed and could not stand up anymore.

On several days we saw injured prisoners who had been chased out of military hospitals and put in our camp. A ghostlike parade of men with crutches, empty sleeves, blind eyes marched the alley. We first thought these must be phantoms, but they were no spooks! One could also find in Sinzig former KZ-inmates, anti-Nazis, deserters, et al.

Occasionally, American soldiers came to the fences and traded cigarettes and C-rations for jewelry and watches—only a few of us possessed such things—and some conversations took place. When the Germans asked them why such treatment was administered, the answer was always because of the concentration camps—no mention of gassing at that time. Our men argued that the situation in the concentration camps and the one in our camp could not be compared, because one day in Sinzig was the equivalent of twenty days in a concentration camp. They had barracks, beds, wash-rooms, toilets, heating, hospitals, warm meals etc., etc. As our punishment for the killing of Jews we had none of these facilities, the Americans told us. Therefore, they treated us like cattle or beasts. Many deaths in our camp resulted from the collapse of our holes dug for shelter, as well as from typhoid, from dysentery, from hunger, from approaching the fences, from attempts to escape, etc.

Our day's work: waiting a few hours in a line for water in the morning; waiting many hours for the food-ration in the afternoon. In general, waiting for death.

Those who had not hated Americans before now changed their minds completely.

After three or four weeks we received our first ration of bread. But one loaf of bread for 40 men; several days later we got two raw potatoes.

Outside the camp the Americans were burning food which they could not eat themselves.

The attempts to escape and the shooting by the fences increased the longer we were in the camp; the desperate situation must have been the reason.

In the middle of June 1945 the Americans began to release some prisoners. People who lived in the Rhineland could get discharged. At the end of June 1945, our cage 17 and the opposite one, 16, became the last in the entire camp, as cage 19 was emptied.

We speculated that the Americans must release everybody soon, or all of us would die in the next one or two months; there was no other alternative!

In the first days of July—after being in this hell for over 80 days—I got a fever and fell very ill. All others in the cages who had displayed those symptoms died shortly afterwards. My fever must have reached over 40°C (104°F); I had to refuse the daily ration because I couldn't eat anything. I knew that my chances of surviving in the camp were nil: there was no hospital. I had survived all the battles and combat in the war with two small injuries, but now my hour had come! I then decided not to die slowly within two or three days, but instead to die quickly, on or at the fence. The chances of getting through were 2 in 10. I let two of my comrades know that they should see next morning whether I had been shot or whether I had been lucky. Giving them the address of my parents, in order to notify them in the first case, I made ready to escape or to die a quick death that night. After 84 days under these conditions, death might be a relief.

After sunset I loitered near the fence of the former cage 19, at a place where the barbed wire seemed to be a little looser than at other points. Along the whole length of the fence there marched four single American sentries, each with about 70 meters to guard. Beside the four guards a jeep—with headlights and a mounted machine gun—drove back and forth along the entire length. At both ends of the fence were the watch-towers, also with machine guns. At that moment there were many bullets in store for me. At a point shortly after midnight, when the guards and the crew of the jeep had just been relieved, one guard passed me, just as the jeep came from the other side and blinded, for a moment, the next guard coming up. Now I went, or better, tore through the first fence, then jumped over the concertina wire and through the second fence—my fever forgotten, and bleeding all over my body from the barbed wire. I left most of my uniform on the wire, but at the moment I felt nothing. Yet I was awaiting any second the hits in my body, then the sounds of the gunfire. Behind the

fence I crept meter by meter, across the path of the jeep, still awaiting the shots. Suddenly I fell in a hole. It must have been 20 or 30 meters past the guard-line. By now, I could not move; I just lay in that hole shaking. I could hear the guards and the jeep going back and forth. My uniform was in rags and shreds, my hands, my chest, my legs, my back and my chin were bleeding. There were shots, but from other cages. After an hour I was able to creep out of my hole. I reached the other end of the cage, about 300 meters away. It took me about two hours to negotiate the different fences and escape the camp.

I had to cross railway tracks and a main road to reach the hills. I climbed on all fours, and had to rest again for four hours. A woman found me and told that there was an isolated farm in which escaped prisoners could always find first-aid. I finally reached this farm and found experts who knew how to treat men like me. There were seven or eight other fellows there, all escaped from Sinzig or Remagen. We were put up with blankets in the stable. As my first nourishment I got tea, then oatmeal gruel, and after several days, bread, milk and some meat. After 3 or 4 weeks I could leave my saviors with gratitude.

I learned during that time that a few days after my flight the French had taken over the camps and transported all the prisoners to France for slave-labor.

After approximately six weeks of freedom, the French caught me in a village and sent me to France to work in coal mines and other nasty places, where my ordeal continued. In 1948 I escaped to Spain, where I was again imprisoned in the famous concentration camp "Nanclares del la Oca" and returned to France.

On January 7, 1950 the French discharged me to Germany. Shortly afterwards I immigrated to Canada, where I lived until 1960.

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which the author's doctorate in law, duly awarded by the University of Göttingen in 1951, was revoked on the authority of a law originally promulgated by Adolf Hitler.

Next comes Carl Nordling's remarkable study of the fates of members of the Jewish establishments of twelve countries occupied by the Germans during the Second World War. While demographers, both Revisionist and Exterminationist, have long sought to examine the problem of the "dissolution" of East European Jewry through a telescope, so to speak, to our knowledge Mr. Nordling's study is the first by a professional demographer to assay the problem microscopically. After reading "The Jewish Establishment under Nazi Threat and Domination," you won't be surprised to learn that this study was rejected for publication by media czar Robert Maxwell's Pergamon Press (Elmsford, New York) and its journal, *Holocaust and Genocide Studies* (published in association with the official U.S. Holocaust Memorial Council and Yad Vashem in Jerusalem).

"A. Dibert" is the *nom de guerre* of an east-coast academic who has analyzed what he takes to be "Our Established Religion," in its consequences for freedom of speech, thought, and even life and limb in these United States today. "Secular humanists" in particular may be traumatized by the shock of recognizing that they have allowed themselves, bit by bit, to be converted into slavish devotees of a cult that attempts to proscribe mercilessly any resistance to its tenets and sway.

The same writer deftly reviews Frenchman Henri Roques's dissertation on the remarkable "confessions" of SS officer Kurt Gerstein, the fabulous figure who gave rise to the "Deputy" story, the allegation that Pope Pius XII knew of mass German exterminations of the Jews but refused to denounce them, presumably out of ecclesiastical "anti-Semitism." According to our reviewer, there is not much left of Gerstein's believability as a "Holocaust" eyewitness after Roques has finished with his minute investigation of the Gerstein texts. (For his pains, Henri Roques was stripped of his doctoral degree, duly awarded him by the University of Nantes, by the unprecedented ukase of a French Socialist minister.)

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From the Allied Camps to the Revisionist Camp

HANS VON DER HEIDE

I spent most of my time as P.O.W. in Great Britain (from 1944 to 1948), so I cannot say very much about American P.O.W. camps, except for a period of roughly seven weeks, most of which time I spent in a camp several kilometers outside of Cherbourg in northwest France.

This was not the first time that I had come into "close contact" with G.I.'s. On returning from the eastern front, the unit I was in at the time was posted right into the "Hauptkampflinie" (main front-line) alongside the Albert Canal, not too far from Lüttich (Liège). The "Yanks" and the 51st Highlanders (a Scottish regiment) were on the other side of the canal, and gave us a very hard time for about two weeks, literally plowing the ground with artillery shells and bombs on our side, until they threw a pontoon bridge across the canal and overran us. Of 160 comrades of our No. 4 machine gun company, only 16 survived, including myself. Together with a few "stragglers" from other units, we "survivors" were picked up by Feldgendarmerie (Military Police) and later ended up in Arnhem (9th and 10th [SS] Panzer Divisions).

Somewhere on the road to Arnhem, not too far from the city of Maastricht, we were ordered to cross the Maas (Meuse) river. Since all the bridges had been blown up, we crossed the river on a make-shift cat-walk consisting of a few lengths of wooden planks tied to metal barrels. Each of us carried two boxes of ammunition, one in each hand, walking single file over this rather treacherous "bridge." We moved waist-deep through the water on our way to the opposite bank, only to find ourselves on a strip of land about 1.5 kilometers wide between the river Maas and another canal (the Juliane Canal). We were ordered "get into the ground by all means." Since not everybody could still boast of being in possession of a spade, we used steel helmets and even jam cans to dig in.

While we were still digging away like maniacs, the Americans on the other side of the Juliane Canal had quickly

thrown a pontoon bridge over the canal, unseen by us, and the next thing we knew they were right among us, so it was high time to make it back to the river and get across it into provisional safety. The Americans seemed to work according to a regular working schedule, like in Civvy Street, and around 1800 hours it was "finish time" for them.

I said before that there was no bridge left intact. There was a small number of rubber dinghies available but they were being used to get as many badly wounded as possible across the river, under heavy shell fire from our "Kameraden mit der anderen Feldpost-Nummer." For most of us, including myself, there was no other option but to get the hell out of that strip of land by swimming across the river. Unfortunately, those who either could not swim or were wounded or too exhausted to swim had to stay behind.

Now, the river is not very wide at this point. It was nearly "finish-time" for the Yanks, but from what we experienced while still on that strip of land, and from what was observed from the other side of the river, the Yanks took no prisoners at all. Instead my unfortunate comrades who could not make it to the river to get across were machine-gunned down on sight by the "sugar-daddies"!

It is therefore not very surprising that we had great reservations from that day on against being captured by the Yanks, although we had no reason to believe that it was general practice in the U.S. Army not to take prisoners. I was finally captured on October 7, 1944, after Arnhem, where we had been engaged in house-to-house combat with Brits and Yanks and Poles and where we had P.O.W.'s in our basements, some of them badly wounded. Our medics attended to all the wounded as best as they could under the circumstances, and no preference was given to German soldiers. The choice of who was to be taken care of first was according to the seriousness of his wounds, not according to his nationality. The British were even granted a cease-fire of one or two hours on a certain day to get their wounded over to our side to be hospitalized in our military hospitals

From the spot at which we were captured, not too far from Aachen, the Yanks hurriedly marched us across the Belgian border. We had to march quickly, with our hands folded behind our necks, because we were already coming under heavy artillery fire from our own side. It was not until we had

arrived in a village across the border that the Yanks had their first opportunity to search us and take us away to a make-shift prison cage. On this occasion we were deprived of our watches and other valuables, including wedding rings! But it was on this very first day of my captivity that I was offered a Lucky Strike, the first American cigarette I ever had in my life. These G.I.'s were front-line soldiers and treated us decently, regardless of our SS uniforms.

From Belgium we were taken all the way to Compiègne, France, in cattle cars. We spent a day or two in a stable in Compiègne, with little or no food, depending on who still had something to "bribe" the Yanks with, before we were even moved to Cherbourg camp. Prior to boarding the train, we received K-rations and C-rations, which the Yanks had just unloaded from a car right behind the engine. This food was not distributed in a proper manner, but flung at us by the soldiers, most likely because it was absolutely insufficient in quantity. Whoever was close to the railroad car could perhaps catch one or two or even three packages, while others got nothing. However, our guards reassured us by saying: "Don't worry, the trip to your next location will take only about four hours, and then you will be fed again."

Well, it being wartime, the train was shunted around many times, with long halts in between, and the "journey" to Cherbourg lasted not four hours, but four days! Needless to say, quite a number of my *Kameraden* did not make it to Cherbourg alive. Most of us had already been half-starved prior to being captured. I have no precise idea about how many died on the way. We had four dead in the car I was in, there were more in others, but I really could not say with any amount of certainty how many were dead and buried somewhere in Normandy without any ceremonies. We were a mixed crowd from different units—Wehrmacht, Luftwaffe and what have you—so that most of us did not know one another at all.

In the car I was in there were five or six members of Strafbataillon 999, which was a unit consisting of either convicts or former concentration camp inmates. These guys told us frankly that they had been in Dachau until shortly before they joined the Strafbataillon and were sent to the front to fight the Yanks. I can still hear their typical southern dialect, since they came from Styria (Steiermark) and

Carinthia (Kärnten), Austria. They were happy to be alive, and singing away most of the time. They had heard rumors about Dachau, about "mountains of dead bodies" (in 1944!), but they laughed at this "B.S. propaganda," and said that the treatment they were getting from the Yanks was far worse than in Dachau. "At least we did not starve there," they said.

On the way to Cherbourg, during an exceptionally long involuntary stop somewhere in Normandy, our guards collected in their steel helmets some bitter wild apples, unfit for human consumption, which were growing on nearby trees. By that time there was no food on the trains, so the G.I.'s "sold" those bitter apples to us for wedding rings or such other valuables as had escaped their attention during previous searches. God only knows how some of my fellow-sufferers had been able to hide these items, but now hunger forced them to surrender whatever possessions they still had.

No one was allowed to leave the train for any reason. "Toilet facilities" consisted of jam cans that were emptied once in a while. Even our dead comrades had to stay with us until we arrived at our destination, Cherbourg railroad station. To "tease" us a little, the guards would eat sandwiches with thick layers of cheese or corned beef, right in front of us for everybody to see, finish half or three quarters and throw them carelessly away, out of reach of their hungry captives. From what we could see from their nicely pressed pants and polished boots, these were no front-line soldiers.

On our arrival in Cherbourg, we were marched six to eight kilometers to the camp. In the streets of the town we were cursed, spat upon and even physically attacked by the French population, especially the women. (I bitterly recalled scenes from the spring of 1943, when we marched American P.O.W.'s through the streets of Paris. They were threatened and insulted no differently by the French mob. Apparently, at times, French people tend to be very emotional and easily excited.) To the honor of our guards in Cherbourg, I must say that they protected us as best as they could from this violent crowd, even using their guns to keep them at bay.

Cherbourg "camp" consisted of various compounds of mud surrounded by barbed wire. There was no accommodation or shelter whatsoever for the first two weeks or so. Then a few wooden shacks were put up, in which we had to sleep on the ground, packed together like sardines in a can. There was so

little space to turn around in one's sleep that one's neighbor to the left and right was bothered each time. So we agreed to turn around every half hour or so on "command." It sounds funny to speak about this today, but it certainly was not very funny in those days.

This was to be our "abode" for roughly six weeks. They kept us alive with a daily tin can of watered soup and a slice of bread, plus the occasional C-ration or K-ration. It was not enough to live and stay healthy on for any length of time, and just a little bit too much to die outright. I can assure you that by the end of November, when about 3,000 of us were moved away, most of us looked like walking skeletons.

"Sanitary facilities" in Cherbourg camp consisted of square or rectangular dugouts flush with the ground, 5 x 5 or 4 x 6 meters large, on the edges of which we had to sit down and hold our hands to support one another so we would not fall into the 6 foot deep pits right away, weak and unsteady on our feet as we were. A number of my comrades were too weak to hold themselves in position until they had relieved themselves, and actually fell into the latrine (the ground being very slippery most of the time). This was the moment certain photographers from the U.S. Army newspaper *Stars & Strips* had waited for. They shot pictures of "Hitler's soldiers in deep s - - t!" I should mention in this connection that the Americans sporadically issued whole cans of corned beef per person, or one can for two (not everybody at the same time), so it was no surprise that diarrhea was rampant and many of us had to "go to the bathroom" for hours on end, day and night.

As we had been registered during the first days, every "activity" in the camp, including the grabbing of food, went according to the alphabet. They had put my name von der Heide under the letter "V," so my turn for "breakfast" (a euphemism) would come around noon, and for "lunch" (another euphemism) at about 1800 hours every day. When I tried to protest at the Orderly Room, explaining to the clerks that my name came under "H" and not under "V," they told me in no uncertain terms to "shut my dirty Nazi trap."

Once in a while the Yanks would amuse themselves a little by letting us run the gauntlet between two rows of G.I.'s armed with clubs. If one was still quick enough on one's feet, one would receive one or two blows on the head or on the shoulders, if not, three or four blows. It was nothing very

serious, nobody died from these blows, it was just something to humiliate us and make us realize that we were no longer soldiers but prisoners. Verbal injuries did not hurt us any more.

Such were conditions in Cherbourg camp, but I must say in all fairness that although prisoners died from starvation and other diseases, the number of dead was nowhere near the figures from Bad Kreuznach, Rheinwiesen or Sinzig later on. We were all very weak and undernourished, there was no doubt about that, but we survived somehow, mostly by helping one another as best we could. Nights were cold and it rained for long hours, so it was not very comfortable to "sleep" in deep mud or later on the ground barely covered with straw.

As I mentioned before, 3,000 of us were transferred to another camp by the end of November. Two of those Liberty ships were to take us across the Channel to Southampton where the *Queen Mary* (or was it *Queen Elizabeth*?) was supposed to be waitng to take us to America. The first attempt to get these ships close enough to the beach to enable us to board failed, however. The harbor facilities were all but destroyed and there was a strong gale blowing on this particular day, so we were marched back to the camp. A day or two later we tried again. This time the ships were ashore, so we finally went on board, 1,500 in one boat flying the Union Jack and 1,500 in the other one flying the Stars & Stripes. Since everything went by the alphabet here, too, I boarded the second ship (letters I to Z), while the others boarded the first one (A to H).

Why do I mention this seemingly insignificant detail? Because it was not exactly insignificant for me: the first boat was sunk by a German submarine on the way to England. (The guy who told me to shut up in Cherbourg camp inadvertently saved my life!) This was my second "close shave," the first being my escape from that strip of land in Holland. This time I had American assistance. I never complained about anything else for the rest of my time in captivity.

On arrival in Southampton we were informed that the big ship had departed on schedule, and that 3,000 other prisoners had been taken out of a nearby camp and shipped to America instead of us. So I stayed in Great Britain until 1948.

To a certain extent we went from the fire right into the frying pan, for Devizes in Wiltshire was a horrible camp, too,

especially during the winter months. A transit camp, it comprised roughly 7,000 prisoners. We were housed in large structures built of corrugated sheets, similar to Nissen huts, but much larger. They had served as garages for Canadian units. Although there was a large stove in each shack, there was no heat, for there was no fuel. A candle standing on the stove served to warm our fingers. In winter time the icicles would hang down from the "ceiling," and in summer time the tar in the joints between the metal sheets would melt and drip down on our heads. Food was not too bad in quality but insufficient in quantity, and sanitary facilities were beyond description, although not quite as bad as in Cherbourg.

There was a U.S. convalescents' hospital not too far away from Devizes camp, and working parties used to be marched there to work in and around the hospital. Due to my knowledge of English, I would often be sent as an interpreter. The Yanks asked us how conditions were in the camp and we told them. So it became normal practice for them to give us sandwiches and other items of food "to take home" at night, sometimes even extras for distribution to other comrades who had no chance to get out of the camp. The first day we were searched by the Brits before re-entering the camp, and they took everything away from us. We complained to the cook sergeant the next day, and—wonder over wonder—from that day on the U.S. guards would march us right *into* the camp, past the dumfounded British sentries at the gate, so they had no chance to search us.

It was in the U.S. military hospital where I found a copy of *Reader's Digest* dated May 1943, containing the article "The Inside Story of the Hess Flight" (see *The Journal of Historical Review*, Fall 1982). I translated it into German and read it out loud to about 1,200 prisoners in January, 1945. Naturally, the Brits took the book away from me and my name was entered in their black book. In 1981—with the aid of my learned friend Mark Weber—I was able to retrieve not only a copy of *Reader's Digest* (May 1943), but also a copy of the *American Mercury*, dated April 1943, which contained the unabridged story.

It is only fair to mention, by way of conclusion, that Devizes camp was an exception to the rule in Great Britain, so far as I have been able to learn. I also put it down to general conditions in Britain during the war that food was short. Corruption was also involved, for the "comrades" in the so-

called "administration camps" (not only in Devizes)—all of them hand-picked by the Brits for "political reasons"—were actually professed or self-professed anti-Nazis (who could tell the difference?): former concentration camp inmates, Communists, but also turncoats from the ranks of the former NSDAP and Hitler Youth. (I met some of them who were born in Dortmund, where I come from, and whom I had known before). They had no complaints whatsoever and jeered at us across the barbed wire separating their compound from ours. As in the German concentration and relocation camps, the administration in P.O.W. camps was in German hands, and it was generally the German Lagerführers and their stooges who gave us a hard time, not the Brits.

But the British camp commander also had a great influence on the way we were treated. If a commander hated the Germans, then God help you. In January 1945, in Devizes camp, a British interrogator attempted to make me sign a declaration to the effect that I would "distance myself from the present regime in Germany and help in building up a new democratic Europe." It being wartime, this was a cheeky summons on the part of the Brits to commit high treason. Naturally, I refused to sign.

General conditions varied all across the country, and we were certainly not "pampered" anywhere, but Devizes did not occur again.

Now I had better stop moaning and groaning about my time in captivity. I survived, that's the main thing, and conditions were horrible in Germany at that time, too, particularly in the Ruhr district—I was moved "all over the shop" as the British used to say—for ten months as far as the north of Scotland, John O'Groats, with a commanding officer who was like a father to us—and in due course I really picked up the English language in various dialects, including the Army lingo. This greatly facilitated my start in Civvy Street later on.

I became a Revisionist in August 1945 in a camp in Cumnock, Ayrshire, Scotland. We were forced to watch the infamous Hollywood propaganda film about "gas chambers" in Buchenwald and Dachau. We saw huge piles of dead bodies being cremated on pyres, allegedly at Buchenwald. Comrades from Dresden recognized the area and loudly protested that this was certainly not Buchenwald, but the city of Dresden! (It is well known that many bodies were disposed of in the streets

of Dresden after the disastrous air-raid.) The protesters were quickly whisked away and put into close custody for a while. Did this banish my doubts? The answer is "no." I never was even near a concentration camp, so I could not say very much to my interrogators. It was no use to spend most of the time in the "calaboose," so it was better to shut up about the subject. I waited until I got back home in 1948 to start studying contemporary history all by myself, starting with Harry Elmer Barnes, Austin App, Peter J. Kleist, to name only a few Revisionist pioneers.

In 1985, I saw the same film once again, on a televised documentary while at Ernst Zündel's house in Canada, but I waited in vain for the Dresden scene. It had been cut out. As you all know I have now been a confirmed Revisionist ever since 1948-49.

[The above text was taken from a letter written to the IHR by the author, in Kamen, northern Germany.—Ed.].

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Canadian author and editor James Bacque's *Other Losses* is then reviewed by Arthur Ward, a previous contributor to *The Journal*, who gives ample tribute to Bacque's insight, industry, and tenacity in unearthing a mass atrocity which, although of course known to the victims and the perpetrators, had remained obscure as to its authorship, execution, and anything approaching the real number of deaths. (Bacque, while continuing to distance himself from the Institute for Historical Review's skepticism toward the "Holocaust," recently told a newspaper reporter that IHR was the closest thing in the U.S. to a "samizdat," the underground publishing operations which served such writers as Solzhenitsyn during the years of suppression under Brezhnev and his henchmen.)

JHR editorial adviser and frequent contributor Mark Weber examines Frenchman Jean-Claude Pressac's *Auschwitz: Technique and Operation of the Gas Chambers*, and finds that this study, swarming with reproductions of Auschwitz documents never before published, powerfully bolsters the Revisionist case, whatever its author and publishers' (the well-known "Nazi-hunters" Beate and Serge Klarsfeld) intentions. It is perhaps worthy of note that although written in French, the book has not yet appeared in France, and that only 1,000 copies have been "offered for sale" in the United States. (That last in quotation marks because in certain cases Revisionists, upon identifying themselves, have not been allowed to buy the book from its American distributors: for the Pressac book there seems to be an *index prohibitorum lectorum*.)

One of the most praiseworthy World War II histories of recent years, *The Wehrmacht War Crimes Bureau, 1939-1945*, is at last available in English. Originally published in Germany as *Die Wehrmacht-Untersuchungsstelle*, it is a brilliant study of how the German armed forces went about investigating alleged Allied war crimes, and includes a disturbing survey of some of the worst offenses committed by Germany's enemies. Such a book could perhaps only have been researched and written in the West Germany of that time (1979) by an American, such as lawyer and historian Alfred M. de Zayas, for then, as to a large extent now, a small number of Establishment West German historians, Professor Unraths

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A Revised Preface to Auschwitz: A Judge Looks at the Evidence

ROBERT FAURISSON

Although I may not agree with every observation made in *Der Auschwitz Mythos*, I must nevertheless state that it is a profound book, particularly in its analysis of the Frankfurt Trial (1963-1965), in which the author reveals to us the phenomenon, still so obscure and disquieting, of the human "will to believe."

The Frankfurt Trial involved officers and guards of the Auschwitz camp. If we are to believe the official thesis underlying the charges against the defendants, the camp of Auschwitz I had a crematory (Krema-I) with a homicidal gas chamber which was supposed to have functioned from fall, 1941 to the end of 1942. The camp of Auschwitz-Birkenau was supposed to have had four crematories (Krema-II and -III and Krema-IV and -V) with their own homicidal gas chambers, which were alleged to have functioned from approximately the spring or summer of 1943 until the fall of 1944, that is, from 17 to 19 months, depending on the crematory involved.

Today, Krema-I is presented to tourists as being "partially" reconstructed, but it is in fact nothing more than a gross deception perpetrated by the Polish Communist authorities. The four crematories of Birkenau are in ruins, which Holocaust scholars, exercising great circumspection and self-restraint, have not yet begun to study. I myself have studied all five crematories, from every possible on-site perspective and from the many existing German plans for their construction, which I discovered in 1976. My conclusion is that none of the crematories in Auschwitz-I or Birkenau contained homicidal gas chambers. In reality Krema-I had, until June 1943, a morgue ("Leichenhalle"), which at that time was transformed into a bomb shelter protecting several rooms housing an SS aid station, including one room where surgery was performed

("Luftschutzbunker mit einem Operationsraum für SS-Revier"). Krema-II and -III had "Leichenkeller" (underground morgues). Krema-IV and -V had several small rooms, two of which contained ordinary coal-fed stoves, and appear to be entirely inappropriate, if not ludicrous, for the purpose of mass homicidal gassings.

At the Frankfurt Trial the existence of the alleged gas chambers should have been the center piece of the proceedings. The Court should have required exhibits of all the plans, drawings, photographs and documents, which were in fact available to it in great numbers, if only the German investigators, judges and attorneys had tried to find them at the beginning of the 60's before the Frankfurt trial, as I did myself in 1976, successfully. The prosecution and defense teams should both have demanded this information. Nothing of the sort happened. The alleged weapon of the alleged crime was not studied in that court; it was not even presented. During the trial the Court and several of the attorneys did carry out on-site judicial investigations at Auschwitz, but it appears that those investigations were never directed towards the gas chambers themselves.

It is possible that the participants in the Frankfurt Trial believed that *any* room could be used for homicidal gassings. That is a mistake. For example, the agent of death supposedly used at Auschwitz and Birkenau in the alleged gas chambers was hydrocyanic acid (in its form as a commercial pesticide called Zyklon-B), the same agent used in certain American prisons to carry out executions. I studied the American gas chambers and discovered that the execution of a single prisoner by that process was extremely complicated, necessitating a substantial amount of equipment and technical expertise. The German court ignored all of that, and did not consider asking for an expert report demonstrating that one or another room at Auschwitz could have been used as a homicidal gas chamber.

In order to discover which of the accused camp personnel had participated in the alleged gassings, the Court chose to determine only if the accused had been stationed on the loading dock where the deportees disembarked from the trains. Here we arrive at a method of reasoning by successive suppositions and postulation that can be described as completely abstract, even mad.

The Court stated that if the accused had simply been stationed on the loading dock he was guilty of participating in the crime of a "selection." The "selection" *supposedly* consisted in dividing the deportees who were going to live from those who were *supposedly* going to be "gassed." Some of those who *supposedly* were going to be "gassed" were sent along a road leading between Krema-II and -III, while the remainder were sent along a road leading between Krema-IV and -V; the Court did not care to note that these two roads led past the crematories and joined again behind them, at the entrances to the central bath house, where in fact the deportees were showered and disinfected. As the Court had *postulated* that the crematories contained gas chambers, it now *postulated* that those deportees who *supposedly* had been "selected" for "gassings" did not follow the two roads between the crematories to the bath house, but were instead herded into the *alleged* gas chambers inside the crematories.

Therefore, following a sequence of assumptions and totally unsupported "reasoning," the Court postulated that those Germans stationed on the loading dock at Auschwitz when deportees left the trains were guilty of complicity in homicidal gassings.

I do not believe we should accuse the German judiciary here of partiality, cowardice or incompetence. Theoretically and abstractly, the reasoning of the Court may be viewed as irreproachable. But, if one considers topography and the reality of material things to be of some consequence in proving a crime which by definition is concrete and material, the Court's reasoning was absurd. I would prefer in this instance to say that the German judges, as well as the attorneys and the many other persons involved with this trial, were the victims of blindness and naïveté, psychological and intellectual attributes which oftentimes are observed in certain religious contexts.

So here we had judges who each day after the trial would return to their comfortable houses, where they would sleep with tranquil consciences. Here were men who would have been terribly surprised to be told that earlier that day they had behaved precisely as had their predecessors during the witchcraft trials of the sixteenth, the seventeenth and even the eighteenth century.

At that time men and women were accused of having met Satan, for example, on the top of a hill, in the middle of fire and smoke, amid cries and shouts and specific odors. If at his trial for witchcraft the accused had replied; "But I did not see Satan, because Satan does not exist," he would have broken taboo and thereby assured his own death. In fact, he could try to save his life by saying that he had indeed seen, as some witnesses testified, at a distance, at the top of the hill, the fire and smoke of Satan, had heard the cries of his victims and had noticed strange and terrible smells, but that he himself was at the foot of the hill and had nothing to do with any of that.

The same for the Frankfurt trial. The accused would not challenge what the witnesses said about fire, smoke, cries and smells at the top of the Birkenau camp, where the four crematories with their alleged gas chambers were located. The defendants, according to their confessions, were in the middle of the camp, stationed at the loading dock, where they met crowds of people who then went 300 to 500 meters farther, where Hitler's henchmen are supposed to have been carrying out their murderous duty; the accused at Frankfurt argued that they bore no direct responsibility for these horrors.

This line of defense was comfortable for everyone: the accusers, the witnesses, the journalists from around the world, the judges, the German government and, last but not least, the accused themselves and their attorneys, who otherwise would have refused to defend them. No "conspiracy" here but a general agreement between "reasonable" people. In past centuries it was "reasonable" to believe in the existence of those Satanic horrors, as in our century it is reasonable to believe in such Hitlerian horrors as the magical gas chambers. The only trouble is that there is no factual proof for any of the above, which have been, let us say in passing, shaped by the same mold.

This characteristic ensemble of fire, smoke, cries, shouts and specific odors constitutes a kind of cliché arising, not from the individual imagination, but from ancestral traditions and fears. An additional characteristic of false testimony is this: when the alleged witness has *not seen clearly* what he claims to have seen, when he has *not touched* what he says he saw, there develops a kind of sensory compensation in which *hearing, taste* and *smell* rush to the aid of clear sight and actual touching. One has not touched, one has not really seen, but

one is supposed to have, by way of compensation, heard, smelled and tasted. Furthermore, if he has not really seen, it is for an excellent reason: his eyes have been dazzled by the flames and obscured by smoke. Add to this the circumstance that, so overwhelmed by the horrors of Auschwitz and Birkenau, in the end the witness could not really see them at all.

In French we have a saying: "*Plus cela change et plus c'est la même chose*" (The more things change, the more they are the same). Why should atavistic fears and superstitions disappear? Only their outward form is changing. The twentieth century has had plenty of "witchcraft" trials, in the "Free" as well as Communist world. The Frankfurt trial was, if you will, a kind of perfect witchcraft trial, with no expert report on the gas chambers and with a system whereby 1/4 of a proof + 1/2 of a proof = 1 proof. The trial itself, staged in a theater, was conducted like a religious ritual. The participants came together and took communion in their sacred horror. It is symptomatic that, in the courtroom, the very location of the horror was represented symbolically, almost abstractly, by the plans of Auschwitz and Birkenau, on which one could barely make out the location of the weapon of the crime *par excellence*: those horrific slaughterhouses for men, women and children. Hard to believe as it may be, no drawing, no technical sketch, no photos of the gas chambers were displayed in the big courtroom (a theater, in fact), only a plan on which the crematories (not ever the gas chambers) were represented by tiny black rectangles. No one tried to inquire any further about these ridiculous specks. That was taboo. Anyone who had dared to look at the matter more closely would have made himself an utter heretic, a minion of Satan, a "Nazi."

This took place in Frankfurt (1963-1965), in the middle of the twentieth century, in a country professedly endowed with a democratic constitution, with an independent judiciary, with a free press, and, finally, in a country teeming with so many minds noted for their love of learning and detail. Moreover, German historians have derived most of their information from that kind of trial; from this comes the rather vague, intangible and magical nature of their statements about the gas chambers and the genocide.

The accused and their lawyers, in their own way, all contributed to the religious character of that lengthy trial, either because they believed in the existence of the magical gas chambers, or because they preferred, out of prudence, not to cause a great scandal by asking to look at matters in more detail. All parties adhered to the ritual to the bitter end.

The same ritual was followed in a series of identical "war crimes" for the next twenty years, until the Barbie trial in France. That trial was even more hysterical, because the fears of the devout inquisitors who defend the Holocaust cult had grown. They were frightened by the prospect that the discoveries made by the Revisionists about the "Big Lie" might be exploited by Jacques Vergès, Barbie's defense lawyer. I can reveal here that Vergès was tempted to take a Revisionist stand on behalf of his client and to ask a quite normal question, which would have gone as follows:

> My client is accused of having sent Jews, not to simple concentration camps, where they could have survived, but to what you call "extermination camps," where at least most of them would be put to death in human slaughterhouses called "gas chambers." Bring us the proofs that such camps and such slaughterhouses existed, and the proofs that every Jew you claim has been murdered has in *fact* been murdered.

Very courageous, but no hero, Vergès drew back. No one has the right to criticise him. On the night that Barbie was sentenced in Lyon, the crowd went mad after Vergès left the courtroom; without strong police protection, he would have been lynched. I don't doubt that, had he taken a Revisionist stand, Vergès would have been killed no matter what the protective measures.

In this light Ernst Zündel and his lawyer Douglas Christie appear all the more heroic. During the extraordinary Toronto trials of 1985 and 1988, they dared to break the taboo and ask normal questions of prosecution witnesses and experts; they introduced plans, photos, and documents which demonstrated the absurdity of the stories of genocide and gas chambers; and they produced an expert report about the alleged gas chambers of Auschwitz, Birkenau and Majdanek: the now famous *Leuchter Report*.

In 1988, the Toronto judge, Ronald Thomas (this name should be forever remembered) found but one way to protect the taboo: he instructed the jury that in spite of what Leuchter

and the experts and witnesses on behalf of Ernst Zündel had said, the jurors were to remember that *he*, Ronald Thomas, had taken judicial notice of the existence of what the accused said had not happened. No "responsible" man could doubt the Jewish Holocaust, just the way the Jews say it happened. The only possibility for acquitting Zündel left to the jury would have been to consider that the defendant was so stupid that he could not even fathom what every "reasonable" man (like Ronald Thomas) could see, understand and believe. The jury convicted Zündel, and the Canadian Court of Appeals in February 1990 upheld Ronald Thomas's decision. The names of the "reasonable" men of that Canadian court follow: Brooke, Morden and Callighan.

Anyone who attended the two Toronto trials could see why at the second trial, in 1988, the media almost totally blacked out what happened there: as Zündel had predicted, it was the Stalingrad of the Big Lie. The tide has turned and now, everywhere in the world, what the Revisionists disclosed in those Canadian courtrooms is slowly but surely being divulged to the public at large.

Wilhelm Stäglich, himself a judge, was heroic to publish his book on Auschwitz as early as 1979. But there recurred yet another phenomenon which we believed had ended in the eighteenth century. The University of Göttingen, through a long judicial procedure, succeeded in obtaining court decisions which "withdrew" the doctorate in law which this famous German university had conferred upon Stäglich in 1951. I do not wish to enumerate here everything which this extremely honest man, whom I admire, suffered in addition to that. Suffice it to say that Wilhelm Stäglich, I should say Dr. Wilhelm Stäglich, German judge and historian, has saved the honor of the judges and historians of Germany. He has lost everything, but not his honor.

(This article was written for the German edition of Dr. Stäglich's book, available from the Institute for Historical Review under the new title *Auschwitz: A Judge Looks at the Evidence*. It does not appear in the English edition, and is here published for the first time in English.)

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who had unmanned themselves in whoring after the Lola-Lola of "volkspädagogisch erwünschte" (folk-pedagogically desirable) historiography, held tyrannical sway over their profession. Such books as de Zayas's, expertly reviewed by the pseudonymous Professor Robert Clive, will soon elicit a last despairing "Cock-a-doodle-doo!" from the liars and cowards (David Irving's words) who dominate the West German historical profession, it is to be hoped.

Dr. Charles Weber assesses *Aspects of the Third Reich*, an important collection of essays edited and commented on by H.W. Koch, and finds that, the current historical scene being what it is, the book is of value. On the other hand Exterminationist Christopher Browning, the chief academic witness against Ernst Zündel in 1988, found, in a review published not so long ago in a prominent "Holocaust" journal, that the "stench of apologetics" arose from the Koch collection. Long live the diversity of opinions freely expressed!

To close this issue of *The Journal* appear two highly competent reviews, by Robert Clive and Englishman James Hawkins, of military studies, one of Hitler's generals edited by Correlli Barnett, the other by John Keegan, which would scarcely be out of place in other American journals were it not for their objectivity of tone. In particular we think that Professor Clive is to be commended for his omission of the St. Vitus's dance, the *grand mal* seizure, that normally afflicts academics who chance to utter the dread name of Adolf H. Perhaps that is why he writes under a pen-name.

—Theodore J. O'Keefe

The Jewish Establishment under Nazi Threat and Domination 1938-1945

CARL O. NORDLING

The millions of Jews persecuted by Nazi Germany and to a certain extent also by the Romanian government, by Vichy France, by the Arrow Cross Corps in Hungary, etc., are generally regarded as anonymous "masses" of people, too numerous to be perceived as individuals. Admittedly, some books have been written by persons subjected to these persecutions. Such books as *Anne Frank's Diary, Si questo é un uomo* [*If This Be a Man*] (by Primo Levi), *I Cannot Forgive* (by Rudolf Vrba) and *La Nuit* (by Elie Wiesel) certainly present accounts of persecution under its individual aspects, but on the other hand it is obvious that the authors of these books had too narrow a range of vision to permit drawing any general conclusions.

There is, however, a certain substantial group, consisting of Jews whose individual fates are all fairly well known, so that the entire group may be studied statistically. From such a study, at least some general conclusions may be drawn. For convenience, this group will be called here the "Jewish Establishment Group," or EstG, as it is limited and defined below.

The group consists of all the Jews whose biographical data are recorded under individual entries in the *Encyclopaedia Judaica* (Jerusalem: Keter Publishing House and New York: Macmillan, 1971). For the purpose of the following investigation the group has been limited to Jews from 12 countries, who were born in the period of 1860-1909 and alive on January 1st, 1939. A further limitation is caused by the difficulty of finding every applicable entry in the encyclopedia. (On going through the encyclopedia the first time, I found 590 applicable persons. A second survey added 132 persons, but the general view didn't change very much.) To qualify for inclusion in the EstG, an individual Jew must have been living in one of the following countries on January

1st, 1938: France, Poland, Germany, Austria, Hungary, Italy, the Netherlands, Czechoslovakia, Romania, Denmark, Yugoslavia or Belgium. In the case of Poland, Jews from the Vilna district have been excluded.

Although the Jews in the Soviet Union, the Baltic states and the Vilna district were also persecuted by the Nazi regime, they have not been included in the present study because of the difficulty of determining whether the Nazis or the Soviets were responsible for the fate of each individual. The great majority of the 96 Polish Jews included were living in the German zone in 1939.

Two Norwegian and three Greek Jews were excluded as being too few to represent any "Establishment" of their respective countries. There were no Jews from Finland, Bulgaria, Albania or Luxembourg to qualify for inclusion. Within the limitations mentioned, altogether 722 Jews were found to satisfy the requirements, distributed according to last country of voluntarily chosen residence, as follows: France 170, Poland 96, Germany 93, Austria 85, Hungary 64, Italy 63, The Netherlands 49, Czechoslovakia 42, Romania 29, Denmark 13, Yugoslavia 9 and Belgium 9. This group of 722 will be referred to as EstG for brevity's sake.

Out of the entire EstG, 317 persons (44%) emigrated or fled from the twelve countries studied at some time between January 1938 and April 1945. This figure of 317 does not include persons who emigrated to the Baltic states and were later caught by the Germans, nor persons who emigrated after liberation from German occupation. The emigration in most cases took place in the years 1938-41, although later cases of escape, notably among Danes, are also recorded.

Out of the 405 non-emigrated Jews, or "remainers," 256 (63% of the remainers, 35% of the EstG as a whole) were fortunate enough to escape seizure by the SS, the Gestapo, the Arrow Cross and like organizations. The 256 non-captured remainers also include Polish Jews living in ghettos throughout the war. The number of cases of those who hid cannot be determined because the *Encyclopaedia Judaica* does not give such details except in a few odd cases.

Out of the 256 non-captured remainers, 88 (34%) died before May, 1945, and 168 (66%) survived the war. The harsh treatment inflicted on Jewish people was especially detrimental to the elderly. The death rate was 67% among

those born 1860-79 as against 6% among those born 1890-1909 (non-captured persons).

149 of the remainers were captured by Nazi organizations or by individual Nazis. However, 17 of the captured Jews (11%) were released (or escaped) to freedom outside Nazi controlled territory, thus became "secondary emigrants." 18 were murderd or executed without previous imprisonment of any kind. 18 were detained in custody or in POW camps—some of them released before the end of the war without subsequent emigration. Five of these 18 died in confinement. All the other 96 persons were sent to some kind of concentration camps, as far as is known. (A few may have died in route.)

The most fortunate among the concentration camp group were the 15 Jews who were permitted to stay at Theresienstadt (which was not a concentration camp proper). Four of these died (three of them 72-74 years old) and 11 survived until liberation. Next comes a group of 20, who were detained in a number of identified camps in Germany, Austria, France and the Netherlands. 11 of these died, 9 survived. (Some of the 17 "secondary emigrants" were in fact also survivors from the categories mentioned.)

The remaining 61 Jews of the "camp group" were either sent to Auschwitz (33 persons), to camps in Poland (13 persons), or to destinations unknown (15 persons). Only four returned alive, all of them from Auschwitz. The other 57 perished or disappeared. What really happened to every one of the 57 missing persons is, of course, impossible to ascertain. The notorious cause of death in these Eastern camps was, of course, organized mass murder. There are, however, also noted seven cases of individual murder or executions. It is also well known that typhoid fever and other diseases took a heavy toll among the internees in the Eastern camps—just as in the Western ones. (About half of the EstG who died in the Eastern camps were 60 years old or older.) According to Elie Wiesel, an enormous number of evacuated Auschwitz internees died during the 10-day transport in open railway trucks to Buchenwald in January 1945. In Wiesel's truck only a dozen out of a hundred are said to have survived the transport. For every one of the four survivors of the EstG, one would expect several transport victims. We must also consider after-effects of torture, accidents and suicide as occasional causes

of death in any concentration camp. Finally there is the possibility that some of the 57 missing ended up in Soviet captivity. Except for the 7 cases of individual murder, no precise figure can be given for the various other causes of death.

Contrary to what would have been expected, it is obvious that only a minor part (fewer than 50) of the EstG Jews who died in Nazi territory (183 in all) were subjected to organized mass murder.

Ridding Europe from Jewish influence on cultural life was one of the declared aims of the anti-Semitic policy of the Third Reich. It appears that primary and secondary emigration—totalling 334 EstG Jews—was a much more effective means of attaining this end than was the killing of prominent Jews. However, none of these means was entirely effectual in eliminating the Jewish Establishment on the Continent. When the Third Reich perished, no less than 205 Jews of the EstG (28% of the original number) were still alive in the 12 countries that had been targets of anti-Semitic persecutions on a scale that the world had never beheld.

Auschwitz and the Eastern camps certainly proved to be much more fatal than the rest. Therefore it is noteworthy that as many as about 30% of the EstG remainers from Poland and Czechoslovakia were sent to these camps (including unknown destinations), while only about 18% of those from Austria and Hungary suffered the same fate. And among the EstG from France, Germany, Italy and the Netherlands the proportion was 10-14%, a fact that differentiates those countries from Romania, Denmark, Yugoslavia and Belgium, none of which supplied any EstG internees to the Eastern camps.

Another seeming difference applies to professions. A check on the professions of the 95 persons who died as victims of Nazi activity (Table 5) reveals a higher number of rabbis among them (15) than would have been expected from the fact that only about 10% of the EstG Jews are rabbis. The reason *may* be that the rabbis in most cases remained with their community and therefore are seldom to be found among the large, victim-free group of emigrants.

Apart from the differences mentioned above, the German authorities seem to have paid little attention to the standing (in the world of letters, etc.) of the specific Jewish individual. In spite of this, the group of 722 Jews studied here cannot be

regarded as a random sample of European Jews in general—for several reasons.

First, inclusion in the *Encyclopaedia Judaica* may have been influenced by what happened to these individuals during the war.

Secondly, some who wouldn't have qualified for inclusion in 1945 may have been able to distinguish themselves enough afterwards—because they happened to survive. (This applies to the youngest category.)

Third, internationally known Jews must have had considerably better opportunities for emigration than Jews without foreign relations. (The best-known Jews are not among the 722 either, because they emigrated long before 1938.) Still, in the countries noted for the highest and the lowest proportion of Jewish emigration, these proportions differ very little between EstG Jews and Jews in general. About 70-80% of all EstG Jews in Austria and Denmark emigrated in 1938-44, and roughly the same percentage applies to the general emigration in the same period of time. In Hungary and Yugoslavia, Jewish emigration reportedly was insignificant, and so was emigration among the EstG from these countries (about 15%).

Fourth, if a well-known Jew left his country (even if secretly) and entered another country (even if illegally), his migration certainly was disclosed in public, sooner or later—contrary to what might have happened in the multitude of cases of clandestine and illegal migration in general. For similar reasons, the noted Jews could hardly seek rescue by means of changing their identity—a means that was most certainly used by a great but indeterminable number of ordinary Jews.

Finally, Jews of the "Establishment" category (and especially politicians, Zionists and rabbis) often protested or took action against the persecutions. (Many such cases are reported in the *Encyclopaedia*.) Consequently, they may have been arrested and treated according to such political offenses in the first place.

The group of 722 treated above consist mostly of Jewish authors, scholars, artists, scientists, rabbis and politicians—all with some reputation, at least in 1970. They probably are typical for an even larger number of Jews belonging to these same professions, but somewhat less distinguished in 1970. As far as their fates under the Nazi persecutions are

concerned, the following general conclusions may be drawn from the present investigation:

The members of the group apparently had relatively good opportunities to emigrate or flee in the years 1938-41, and many used them.

About one third of those who did not emigrate were taken prisoners by the Nazis. As prisoners they were treated in various ways. It turns out that 13% were released, 28% survived imprisonment and 21% died under circumstances demonstrably excluding organized mass murder. The remaining 38% (7% of the EstG total) probably died from a variety of causes, possibly including gas chambers and most certainly also typhoid fever, starvation, ill-treatment and hypothermia.

It is obvious that wholesale extermination was *not* decreed by the Nazi leadership as a means to rid occupied Europe of prominent Jews, capable of influencing public opinion.

TABLE 1

Rescue by emigration among 722 "Establishment Group" Jews from 12 European countries:

Country	No. of Jews	No. of emigrants according to year of emigr.								
		All	-38	-39	-40	-41	-42	-43	-44	-45
France	170	75	1	5	39	23	3	3	1	–
Poland	96	42	1	28	8	5	–	–	–	–
Germany	93	54	17	22	7	6	–	1	1	–
Austria	85	66	50	11	3	2	–	–	–	–
Hungary	64	10	6	2	1	1	–	–	–	–
Italy	63	21	9	10	–	1	–	1	–	–
The Netherlands	49	7	3	2	1	1	–	–	–	–
Czechoslovakia	42	20	6	14	–	–	–	–	–	–
Romania	29	6	–	–	4	2	–	–	–	–
Denmark	13	9	–	1	–	–	–	8	–	–
Yugoslavia	9	1	–	1	–	–	–	–	–	–
Belgium	9	6	–	–	5	1	–	–	–	–
All 12 countries	722	317	93	96	68	42	3	13	2	0
Thereof:										
to USA		30	35	36	26					
to Engl.		30	23	12	1					
to Pales.		20	20	13	5					
to USSR		–	16	2	5					

TABLE 2

National Socialist treatment of 405 Jews of the "Establishment Group" from 12 European countries.

Country	No. of non-emigrants	Unmolested	Murdered, executed	Arrested (seized)
France	95	68	1	26
Poland	54	23	10	21
Germany	39	22	2	15
Austria	19	6	–	13
Hungary	54	38	3	13
Italy	42	38	–	4
The Netherlands	42	24	1	17
Czechoslovakia	22	9	–	13
Romania	23	20	1	2
Denmark	4	3	–	1
Yugoslavia	8	2	–	6
Belgium	3	3	–	–
All 12 countries	405	256	18	131

TABLE 3

National Socialist treatment of 131 arrested Jews of the "Establishment Group" from 12 European countries.

Country	No. of Jews arrested	Released to foreign country	Taken into custody and POW	Western camps & Theresi.	Eastern camps & unknown
France	26	4	6	5	11
Poland	21	1	2	2	16
Germany	15	6	3	2	4
Austria	13	3	1	5	4
Hungary	13	–	1	3	9
Italy	4	–	–	–	4
The Netherlands	17	–	1	10	6
Czechoslovakia	13	1	–	5	7
Romania	2	1	–	1	–
Denmark	1	–	–	1	–
Yugoslavia	6	1	4	1	–
Belgium	–	–	–	–	–
All 12 countries	131	17	18	35	61
Thereof:					
Died as interned	77	–	5	15	57
Survived	54	17	13	20	4

Note: The heading "Released to Foreign Country" also covers a few POWs who escaped to a foreign country.

The heading "Taken Into Custody and POW" covers POW-camp internees, inmates of jails, hospitals and penal institutions, and persons kept as hostages (notably Léon Blum).

TABLE 4

Presumed year of death of 95 "Establishment Group" Jews from 12 European countries who died as victims of National Socialist action or imprisonment in the period from January, 1939, to April, 1945.

Country	All	–39	–40	–41	–42	–43	–44	–45
France	17	–	1	–	2	5	8	1
Poland	27	–	–	2	11	8	3	3
Germany	8	–	–	1	3	2	2	–
Austria	5	–	–	1	2	–	2	–
Hungary	13	–	–	–	–	–	10	3
Italy	4	–	–	–	–	2	2	–
The Netherlands	11	–	–	1	3	4	1	2
Czechoslovakia	8	–	–	1	1	–	6	–
Romania	1	–	–	1	–	–	–	–
Denmark	1	–	–	–	–	1	–	–
Yugoslavia	–	–	–	–	–	–	–	–
Belgium	–	–	–	–	–	–	–	–
All 12 countries	95	0	1	7	22	22	34	9

Note: The "Presumed Year of Death" may not always represent the real year of death but instead the last year when something was known about the person in question.

TABLE 5

95 "Establishment Group" Jews who died as victims of National Socialist action or imprisonment divided accorded to country and profession:

Country	All	Author, poet, journal.	Scholar, historl., humanist	Artist	Scient., miscel.	Rabbi	Polit. leader, Zionist
France	17	5	1	5	3	2	1
Poland	27	13	6	1	2	2	3
Germany	8	2	–	2	2	1	1
Austria	5	1	1	–	–	–	3
Hungary	13	3	2	–	1	5	2
Italy	4	1	–	1	1	1	–
The Netherlands	11	2	3	–	4	1	1
Czechoslovakia	8	2	1	1	2	1	1
Romania	1	–	–	–	–	1	–
Denmark	1	–	–	–	–	1	–
Yugoslavia	–	–	–	–	–	–	–
Belgium	–	–	–	–	–	–	–
All 12 countries	95	29	14	10	15	15	12
Distribution of professions among a sample of *EstG* Jews	100	30	20	10	17	10	13

TABLE 6

Wartime deaths amoung 722 "Establishment Group" Jews from 12 European countries divided according to decade of birth and place of death:

Years of Birth	No. of Jews Jan. 1938	All Deaths 1939-45	Thereof:		Thereof:	
			Emigr. and unmolested	Subj.to Nazi Action	Western Camps	Eastern Camps
1860-1869	88	55	42	13	3	7
1870-1879	135	69	43	26	5	14
1880-1889	182	42	21	21	2	14
1890-1899	173	39	15	24	3	16
1900-1909	144	17	6	11	2	5
1860-1909	722	222	127	95	15	56
Ditto, percent:						
1860-1869	100	63	48	15	3	8
1870-1879	100	51	32	19	4	10
1880-1889	100	23	12	12	1	8
1890-1899	100	23	9	14	2	9
1900-1909	100	12	4	8	1	3
1860-1909	100	31	18	13	2	8

Note: The heading "Western Camps" covers the deaths among the 35 Jews who were sent to Theresienstadt and to concentration camps outside Poland. The heading "Eastern Camps" covers the deaths among the 61 Jews who were sent to Auschwitz, to concentration camps in Poland and to destinations unknown.

APPENDIX I

Names and relevant facts of the first 25 EstG Jews:

Abel, Emil, 1875-1958, Austrian chemist, to England in 1938.

Abeles, Otto, 1879-1945, Austrian author and Zionist living in the Netherlands, taken to camp, died after liberation.

Abramowitz, Raphael, 1880-1963, Latvian-German politician, to France in 1939, to U.S.A. in 1940.

Adler, Friedrich, 1879-1960, Austrian politician, to U.S.A. in 1939.

Adler, Hugo, 1894-1955, Dutch composer, to U.S.A. about 1938-39.

Adler, Jules, 1865-1952, French artist.

Adler, Paul, 1878-1946, German author, hiding in Czechoslovakia.

Algazi, Leon, 1890-, Romanian composer, living in France.

Almagia, Roberto, 1884-1962, Italian geographer, living in the Vatican.

Almanzi, Joseph, 1901-1960, Italian author.

Alter, Victor, 1890-1941, Polish politician and Jewish leader, to USSR in 1939 (executed there).

Altman, Moishe, 1891-, Romanian poet, to USSR during or after WW II.

Altmann, Alexander, 1906-, Hungarian rabbi, to England in 1938.

Arendt, Hannah, 1906-, German philosopher living in France, to U.S.A. in 1941.

Aronson, Grigori, 1887-1968, Russian author, living in France, to U.S.A. in 1940.

Aronson, Naum, 1872-1943, Latvian sculptor, living in France, to U.S.A. in 1940.

Artom, Elia, 1887-1965, Italian rabbi, to Palestine in 1939.

Ascarelli, Tullio, 1903-1959, Italian jurist, to England in 1938.

Aschaffenberg, Gustav, 1866-1944, German criminologist, to U.S.A. in 1938.

Aschheim, Isidor, 1891-1968, German painter, to Palestine in 1940.

Ascoli, Ettore, 1873-1943, Italian lieutenant general, fell as partisan.

Ashendorf, Israel, 1909-1956, Polish author, to USSR about 1939-40.

Asscher, Abraham, 1880-1955, Dutch Zionist, to Bergen-Belsen camp in 1943.

Bab, Julius, 1880-1955, German literary historian, to U.S.A. in 1940

Bachi, Armando, 1883-1943, Italian lieutenant general, to Auschwitz in 1943, died there.

APPENDIX II

List of 33 known Jews who were interned in Auschwitz Concentration Camp during part of World War II (name, age and manner of death as given in the *Encyclopaedia Judaica*).

Bachi, Armado, 60, "died"
Bernstein, Béla, 76, "died"
Blum, René, 66, "died"
Borchardt, Georg, 72, "died" (Entry: Hermann, G.)
Büchler, Alexander, 74, "died"
Cohen, Ernst Julius, 75, "transported to gas chambers"
Cohen, Isaac Kadmi, 52, "died" (actually at Gleiwitz)
Duckesz, Eduard, 76, "perished"
Edelstein, Jacob, c. 50, "shot"
Fleischman, Gisi, 47, "killed on arrival"
Fondane, Benjamin, 46, "murdered"
Frankl, Victor, born 1905, alive in 1970
Friedemann, Desider, 64, "sent to gas chambers"
Heyman, Fritz, 44, "killed"
Hirschel, Levie, 49, (no mention of his death)
Hirschler, Pál, 37, "died"
Hirschler, René, 39, "perished"
Hoffmann, Camill, 66, "died"
Jakobovits, Tobias, 57, "deported to his death"
Katzenelson, Itzhak, 58, "perished"
Lambert, Raymond, 49, "gassed upon arrival"
Löhner, Fritz, 59, "died" (Entry: Beda, F)
Nadel, Arno, 65, "murdered"
Pollak, Miksa, 76, "killed"

Salomon, Erich, 58, "died in the gas chambers"
Spiegel, Isaiah, born 1906, alive in 1970
Stein, Edith, 51, "died in the gas chambers"
Steiner, Hannah, 50, "died in the gas chambers"
Stricker, Robert, 65, "transported to the gas chambers"
Szenes, Erzsi, born 1902, alive in 1970
Taussig, Friedrich, 35, "died after torture" (Entry: Fritta)
Varshavsky, Oizer, 46, "sent to Auschw. for extermination"
Wygodzki, Stanislaw, born 1907, alive in 1970

(The encyclopedia gives 1942 as the year of death in three cases, 1943 in five cases and 1944 in 21 cases.)

Note: This list contains real names wherever possible; *Encyclopaedia Judaica* has entered three Jews who were interned at Auschwitz under the pens names noted above (after "Entry:").

Our Established Religion

A. DIBERT

"What do you mean, our established religion? We have no established religion in this country. Our constitution forbids any such thing. Look, it says right here in the First Amendment, right at the very beginning: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise of religion.' It's contrary to our whole tradition of freedom of worship to have anything like an established religion."

My answer to that has to be "*De jure*, we certainly haven't got any established religion, as they do in (say) England, Japan, or Israel—but we do have one *de facto*, although it is not acknowledged openly. You ask what it is? Zionism, as a secular religion, which has by now become a set of beliefs which nobody must dare question, and which therefore qualifies as established, although unofficially. You don't believe it? Well, let's look at the matter in more detail—first of all, at what constitutes an established religion, and then how Zionism has to be regarded as meeting the criteria for being considered as one."

* * * * *

I. THE NATURE OF AN ESTABLISHED RELIGION

There are, of course, a great many definitions of religion. For our purposes, the best definition would be something like this: a *Religion* is a set of beliefs which do not need objective confirmation but which brook no contradiction (*dogmas*). Those who adhere to a religion are its *faithful*, its *true believers*. Adherence to the commonly held beliefs of a religion is *orthodoxy*; unlicensed variation therefrom is *heresy* and any contradiction or denial of orthodox dogmas is *blasphemy*. The writings which set forth the basis of a religion are its *scriptures*. Many a religion has its *fanatics*, who will go to any lengths to enforce its beliefs on all, whether faithful or infidel.

An Established Religion Has Three Main Characteristics

A: Governmental support, both legal and financial. In England, for instance, the Church of England is, by law, the official religion of the country, with the ruling monarch as its head. In Spain and (until recently) in Italy, the Roman Catholic faith is the only religion recognized by the state. In Japan Shintoism, with worship of the Emperor as its head, enjoyed a similar status until after the war.

These examples are not typical of the modern world, as a whole, since most modern countries have followed the example of the United States in abolishing established religion. In earlier times, it was the rule, rather than the exception, for a country to have a monarch, and an established religion of which he (or she) and the population at large were true believers. In modern times, the only country to set up an established religion has been Israel, in which, following the doctrines of Zionism, the Jewish religion has been declared in the constitution to be the official faith of the nation.

B: An obligation of the citizens of the country to adhere to the beliefs and dogmas of the established religion. Especially in the sixteenth and seventeenth century, during the disputes of the Reformation, the ruling monarch set the offical "party line," as it were, which his or her subjects were obliged to follow. This principle was summarized in the Latin tag *cuius regio, eius religio* (whosoever rules the country sets its religion). The citizens are expected to attend whatever worship-services the established religion may require, and to make financial contributions both as individuals in connection with their membership in the church or other type of religious organization, and also through the taxes they pay to the state, which are then channeled to the ruling body of the established religion.

C: Dissent is, in theory, prohibited, and sanctions may be invoked against any who dare to express disagreement with official doctrines (heretics and, on occasion, adherents of other religions). In earlier times, dissenters were punished with extreme severity, which could extend even to the death penalty, often inflicted with especial cruelty. In some instances, punishment for blasphemy was extended beyond the individual dissenter to his possessions, his family, and

even relatives and descendants. (This procedure has always been repugnant to Americans' sense of fairness and legality, so that our Constitution specifically forbids "acts of attainder," by means of which the government imposes a "taint" of criminality on an offender's family and descendants when they had no part in whatever actions may have brought punishment upon him.) In almost all civilized countries in modern times, repression of dissent in religious matters has been greatly relaxed or almost eliminated. In England, for instance, non-Anglicans are now subject to no disabilities on account of their religious beliefs. In Israel, however, where no religion other than Judaism is accorded legal recognition, only adherents of that faith are completely free of disabilities or restrictions.

Censorship is often imposed on the writings of heretics and adherents of any other than the official established religion. In this respect, also, ancient and medieval practice was often extremely savage, with legally sanctioned seizure of books and destruction of writings, visual representations (pictures, statues) and the like. In modern times, virtually all civilized countries have abolished any official censorship or criticism in religious matters, even where there is still an established church. In this, also, the state of Israel constitutes a glaring exception. There, for instance, no Christian missionary activity is permitted (since, from the orthodox Jewish point of view, Christians are *minim*, "heretics"), and it is forbidden to have copies of the New Testament available to the public in schools or libraries.

II. ZIONISM, A SECULAR RELIGION

Zionism qualifies as a religion on all the counts just mentioned. Its central tenet is that all Jews have a God-given right to regard Palestine as their home, the "land flowing with milk and honey" that Jehovah promised the Hebrews as they wandered in the desert after their escape from Egypt. Not only is this, according to strict Zionism, a right which all Jews have by virtue of their (presumed) descent from the ancient Hebrews, but it is a duty incumbent on them to adhere to its principles and to further its aims. If anyone dares to disagree with its fundamental assumptions and their realization in the modern state of Israel, such a person is to be regarded as an enemy of Jewry. A Jew who is not a Zionist is, for the true

believers of this religion, a traitor. There are many Zionists for whom the supernatural aspect of Judaism is no longer meaningful; for them, Zionism is a purely secular religion, an ersatz Judaism, and (as the Jewish philosopher Will Herberg pointed out) the state of Israel has become an idol. Zionism has its fanatics, both Jewish and non-Jewish, who are ready to attack its enemies without mercy.

III. THE *DE FACTO* SITUATION

In the United States and many other countries, however, even where there is *de jure* no established religion, we have *de facto* such an "establishment," as the Constitution phrases it. The great majority of the public is almost totally unaware of the situation, since we have been subjected for almost half a century to an incredibly immense distortion of the facts of the situation, imposed on us by the news and entertainment media. Let us take a quick look at the characteristics of an established religion, which we set forth in Section I, as they are manifested in the status of Zionism in the world in general, and in the United States in particular, at present.

A. The United States has given extensive financial support to both the state of Israel and Zionist-related projects in this country and abroad. It is well known that Israel has received much the largest amount of foreign aid, especially in the supply of aeroplanes and military resources, of all the countries to which the United States has given assistance.

In domestic matters, Zionist propaganda-aims have been extensively assisted by governmental financing, for instance in the building and equipping of "Holocaust"-museums, and in the wide-spread provisions of courses in schools and colleges to spread Zionist disinformation concerning the alleged "Holocaust." Similar support for Jewish educational projects outside of the United States has been given by government grants. The most notorious of these instances was the proposal, sponsored by Senator Daniel Inouye of Hawaii, for an eight-million-dollar subsidy for a "parochial school" to be provided for a Jewish community from Northern Africa which was located in southern France. The out-cry over this proposal was such that it was withdrawn, but similar grants were made without publicity or opposition. Not only the educational, but the military resources of the United States have been placed at the disposition of Jewish groups, such as

the Falasha of Ethiopia, who were given air transport from that country to Israel by the U.S. Air-Force. That may have been a worthy humanitarian project, but one which did not concern the United States at all, and to which there was no justification for using a service supported by the American taxpayers' money. We might also keep in mind that this was done for the benefit of Israel, a country whose air-force had wantonly attacked and sunk the U.S. Navy's ship *Liberty* without provocation at the time of the "Six Days' War" between that nation and Egypt.

B. In not only financial, but legal matters as well, the United States has afforded support for Israeli and Zionist aims. The notorious "Holtzman Amendment" authorized the exclusion from the United States of anyone who had been involved in any German actions against Jews during the "Nazi period" (an ill-defined concept) and the withdrawal of American citizenship from any immigrant who had come to this country in the post-war period and had, for any reason, concealed his involvement with the German army or other German organizations. To put these provisions into effect, a bureau was established in the U.S. Department of Justice, entitled the "Office of Special Investigations" (OSI), which collaborated closely with the two most efficient, brutal and ruthless secret services of the modern world—the Soviet KGB and the Israeli Mossad. The OSI has thus functioned as if it were a branch of the Mossad ensconced in the heart of our Department of Justice, dedicated to pursuing persons who were *non gratae* to the state of Israel and to the U.S.S.R. (whose desires for unlimited vengeance for alleged "war-crimes" seem boundless).

Using materials (many of them demonstrably forged) obtained from the Mossad and the KGB alleged to prove complicity in Nazi anti-Jewish "atrocities" in the 1930's and 1940's, the OSI has taken action against a number of persons who had come to the United States after 1945 and who had behaved with complete correctness from then on. By the time these actions were undertaken, the alleged war criminals were old men, in their late sixties or their seventies. Among the victims of this type of "railroading" were the Ukrainian John Demjanjuk, the Estonian Karl Linnas, and the German scientist Arthur Rudolph. Demjanjuk was extradited to Israel, in violation of American law (which provides that a person

accused of a crime in another country may be sent only to the country where the alleged crime was committed, in this case Poland). He was tried in Israel by a kangaroo-court and was convicted, on the basis of obviously faked documents supplied by the KGB, of having sent a million (!) Jews to their deaths at Treblinka or Sobibor. It has now become an item of faith in Israel and among Zionist sympathizers in the United States that he was one of the worst war-criminals of the Nazi period, worse even than Adolf Eichmann. To query this dogma is blasphemy, as was made evident when, in the American presidential campaign of 1988, a man named Jerome Brentar was required to resign from the staff of the Republican candidate George Bush's "nationalities" committee because he considered Demjanjuk innocent. The "Jewish vote" was much more important, in both its numbers and its financial support, than that of the Ukrainian-American constituency—or, for that matter, any considerations of fairness or justice.

A similar miscarriage of justice, less bad in that it did not involve depriving an innocent man of his life, but putting the United States in a bad light with regard to its conduct of international relations, took place when the president of Austria, Kurt Waldheim, was denied admission to the United States in 1986. This action was taken by the U.S. Department of Justice, clearly in line with the principles of the Holtzman Amendment as enforced by the OSI, on the grounds that Waldheim had been a member of the German army in the 1940's (Austria was not a separate nation at that time, of course, having been made part of Germany in 1938), and had knowingly taken part in the perpetration of anti-Jewish atrocities. The documents on which these allegations were based were later shown to have been falsified. This fact was reported in the German magazine *Der Spiegel*, but was not communicated to the public in the American news-media. Actually, any person who had been in the German army from 1939 to 1945 could, technically, have been charged with "perpetrating Nazi atrocities," since the Zionist view is that all members of the German armed forces were fully guilty of whatever had been done during that period—a sentiment which, as we have observed, is wholly foreign to our American view of individual responsibility and of fairness.

C. Propaganda for the Zionist cause is made incessantly in the American news and entertainment media, which are

extensively under Zionist control. The group which determines the over-all policy of the media is largely, though of course not wholly, Jewish, as in the case of such major opinion-moulding newspapers as the *New York Times* and the *Washington Post*, as well as several major nationwide chains, and also of virtually all the entertainment media (radio and television). The latter are coming more and more under Zionist control throughout the world, as in the huge communications-empires of such men as Robert Maxwell (originally a Czech Jew named Jan Ludwig Hoch) and Rupert Murdoch (an Australian Jew). In this way, so far as the rights and wrongs of the theoretical basis of Zionism and the justification for the existence of the state of Israel are concerned, only one side of the picture is presented, and the public is given the wholly false idea that "brave little Israel" is the only democratic state in all the Near and Middle East, with a "special relationship" (of exactly the type that George Washington warned against two hundred years ago) with the United States. The maltreatment given the Palestinians by the Israeli government and its troops in the occupied territories is, by and large, played down and, wherever possible, presented as justified punishment for illegal attacks on Israeli soldiers. From this point of view, for instance, it is quite permissible for an Israeli soldier to shoot and kill a three-year-old Palestinian boy because he threw a stone at the soldier; and this is the only point of view normally presented to the American public. On occasion, the excessive savagery practised by the Israelis has been shown on television, arousing protests by Jews and non-Jews alike—whereupon the Israeli authorities have forbidden further photographing of such scenes and the American television networks have obligingly refrained from telecasting anything of the sort any further.

The strangle-hold that Zionists have on the multi-billion-dollar communications-industries has made it possible for them to create a widespread, uncritical belief in the rightness of their cause and in the unquestionability of Israeli rule in Palestine. They have also taken advantage of the belief of many fundamentalist Christians that the second coming of Christ must take place in Palestine among Jews, and that therefore the existence of the state of Israel is a necessary prerequisite for His second coming. (Other Christians, less fixed in the notion that the second coming has to come about

among Jews, consider it equally likely that He might appear on earth as a Bombay street-sweeper, or a Latin American *campesino*.)

To fix these ideas still more firmly in the public's mind, the writers of novels and the motion-picture- and television-moguls have flooded the market with novels and "docu-dramas" heavily slanted in the direction of Zionism and Jewry in general. There has been an avalanche of fiction purporting to portray the "Holocaust," with an incredible amount of emphasis on imaginary details of alleged maltreatment of Jews by Germans (all of whom are portrayed as demons, totally inhuman and devoid of any decency at all). The sado-masochism of the cheaper brands of "Holocaust"-literature has been such as to arouse revulsion even among the more reasonable Zionists themselves. A lengthy series of fictional portrayals of the events of the alleged "Holocaust" has been shown on television, including one with the title *Auschwitz* and another involving the reminiscences of "Holocaust-survivors" entitled *Shoah*. Sequences with staged representations of Jews being herded into gas-chambers have been inserted into such evocations of the 1939-1945 conflict as *War and Remembrance*.

IV. THE "HOLOCAUST" MYTH

Virtually every religion has a central myth, on which its beliefs and dogmas are based. For religious Jews and Christian ultra-fundamentalists, the Biblical story of Jehovah having promised Palestine to the ancient Hebrews is sufficient. For non-religious Jews, however, a basis for the secular worship of the state of Israel has been found in the myth (in all senses of that term) of what is universally termed "the Holocaust," a myth which has by now been so extensively proclaimed and imposed on the public as to be believed by virtually everyone.

A. The conventional form of the "Holocaust" myth involves the acceptance, as a historical fact which is one hundred percent true and beyond all questioning, of the story that during the period when the National Socialist party was in power in Germany (1933-1945) and especially during the war-time from 1939 to 1945, Jews were made the object of relentless persecution, placed in concentration camps under inhuman treatment and near starvation, and that millions of Jews (the standard figure of six million, although numerous

other figures are often given, ranging from twenty-five million (!) to one-and-a-half million) were put to death in various ways, but for the most part in gas chambers either constructed for the purpose or adapted from crematoria. Their corpses were, we are told, dragged out of the gas chambers immediately after their deaths, and burned either in the same crematoria or in immense heaps out of doors. In Hebrew, the word *Shoah* 'burnt offering, holocaust – massacre' has come to be used to refer to this sequence of events, and its translation *Holocaust* is similarly used in other languages. In the immediate post-1945 period, it was claimed and widely believed that there had been mass executions, in general with gas-chambers, in all regions under German control. More recently it has been shown, and admitted even by such prominent Zionists as Hannah Arendt and Simon Wiesenthal, that there were no extermination camps at all in Germany. The entire burden of the "Holocaust"-story has thus been thrown upon eastern Europe, principally Poland, where, it is currently asserted, there were huge murder-installations at such places as Treblinka, Sobibor, and especially Oswiecim (Auschwitz, including the "camp" at Birkenau or "Auschwitz II").

By now, the place-name *Auschwitz* has come to be a universally accepted symbol for these alleged mass executions carried out under secret orders from the Nazi Führer Adolf Hitler. The sacred Scriptures on which the story of the "Holocaust" is based are principally a batch of self-serving affidavits ascribed to "survivors" from various concentration camps (in reality, largely fabricated by Soviet disinformation factories for presentation at the Nürnberg trials) and the testimonies, down the decades, of other individuals, characterized by manifold internal discrepancies and mutual contradictions. The universally used expression "the Holocaust" contains deceptive linguistic features: the use of the definite article *the*, which tells the listener in advance that whatever noun it modifies refers to something which exists or has existed; the use of the singular form of the noun, implying that it refers to the only phenomenon of its kind; and, at the same time, the vagueness of reference of the term *Holocaust*, which is used with widely varying meanings, to signify anything from the entire persecution of Jews between 1933 and 1945 (which no-one denies) to the existence of gas chambers, especially at Auschwitz. Hence "to deny the reality

of the Holocaust" has become a stock phrase, used to discredit anyone who questions any aspect of the story.

B. Heresies and Blasphemies. Doubts as to the nature and the extent of the "Holocaust" surfaced soon after the "war crimes" trials held at Nürnberg in 1945-1946, which were immediately perceived by many observers as being simply "kangaroo courts" held by the victors to enforce a Russian and Jewish vendetta. As information has gradually been made available over the decades, it has become more and more clear that there are "holes" at all points in the standard version of the "Holocaust"-story. There has arisen a sharp conflict between those who believe implicitly that an immense number of Jews were massacred ("Exterminationists") and those who consider that the traditional story is inaccurate and needs to be revised ("Revisionists"). Even among the former group, there has arisen a heresy, among historians who consider that, since there is no proof that Hitler ever gave any order for mass executions, the initiative for such massacres came from individual camp commanders.

The major threat to the established "Holocaust" story has come, however, from those who, on examination of available documentation, refuse to accept the story at all, and consider it a tissue of falsehoods that has been built up over the decades. The "Revisionists'" arguments are based on a number of considerations, especially the chemical and electrical impossibilities inherent in the descriptions of the gas-chambers or other installations alleged to have been used for these mass executions; the non-availability, in war-time conditions, of the immense quantities of coal or gasoline necessary to burn millions of corpses; and the impossible load that the transport of all these millions of people to the "death-camps" (now restricted entirely to Poland) would have imposed on an already tremendously over-burdened railway system. Definitive proof that there were no gas-chambers at all at Auschwitz (including Birkenau) or Majdanek has now been furnished by a forensic chemical engineering study made *in situ* by a major expert on execution by gas, Fred A. Leuchter. At present, the arguments and attested documentation presented by the "Revisionists" are decidedly more persuasive than those of the "Exterminationists."

V. THE BLACKOUT

These blasphemies are of course, in the view of the True Believers, not to be tolerated, because if the "Holocaust" myth is shown to be untrue, the central support of non-religious Zionism and with it the worship of the state of Israel as a secular idol collapses entirely. As part of the unofficial, *de facto* established religion of Zionism, all dissent must be suppressed. To this end, various measures have been and are being taken, in contravention of United States law and our American sense of honesty and fairness, but nevertheless with impunity.

A. Defamation is a widely used practice for silencing any who dare to espouse or even report on the arguments of the "Revisionists" (as the present writer knows from first-hand experience). The ADL ("Anti"-Defamation League) of the Jewish organization B'nai B'rith is especially active in denouncing as "anti-Semitic" (i.e. anti-Jewish) any effort at revising current views of the sacrosanct "Holocaust" story. Anyone who suggests that there were no six-million (or any other immense number) of Jews slaughtered by the German government during the 1933-1945 period, or who points out that it has now been shown that there were no gas-chambers at Auschwitz (which was in reality a large industrial complex with a few crematoria) is immediately denounced as a "Neo-Nazi," a "Fascist," and accused of admiring the late Adolf Hitler and wanting to revive his doctrines and perhaps his party. (There are indeed a few such people, but to accuse all "Revisionists" of having such ideas is what is known in elementary logic as reason by converses, an unsound procedure.) In addition to institutions like the B'nai B'rith and the Simon Wiesenthal Foundation of Los Angeles, there are always a number of individual "Holocaust"-fanatics who are ready to pitch in and help defame any blasphemer against the True Faith.

B. Attacks on persons and property are not unknown. Individuals known for their "Revisionist" activities have been beaten, shot at, and even murdered. The most notorious such attack was made on the offices and warehouse of the Institute for Historical Review in Torrance, California on July 4, 1984, when most of their stock of books was burned in what was a clear instance of arson.

C. Legal action has so far not been possible in the United States, but has been taken in other countries. In Israel, naturally, no expression of doubt or contradiction is permitted, and Israeli pressure has succeeded in making anything of the kind illegal in West Germany. Even in countries where one might expect the Anglo-Saxon concept of freedom of speech and of the press to prevail, such as Canada, "Revisionists" like Ernst Zündel and James Keegstra have been haled into court and prosecuted. It is illegal to bring into Canada such books as Arthur Butz's *The Hoax of the Twentieth Century*, on the grounds that it comes under the heading of books which may not be imported if they are treasonable, seditious, immoral or obscene (!). Efforts to deprive American citizens of the right to publish, read, or discuss the "Holocaust" have not yet succeeded, but we do not know how long the present situation will last.

VI. THE REMEDY (IF ANY)

The question that inevitably arises at this point is: What can be done to improve matters? Specifically, how can one create a situation in which it can be pointed out that we have a *de facto* established religion, Zionism, which has been instrumental in making the United States into a vassal state of Israel, in both domestic and foreign policy? (If anyone doubts the validity of this assertion, consider the situation in the United Nations, where virtually unanimous condemnation of the Israeli anti-Palestinian savagery is routinely vetoed by the United States; and our domestic politics, in which both major parties vie in their efforts to pander to "the Jewish vote.")

From the short-range point of view, it would seem to be nearly impossible to combat the huge political and especially financial forces which support the United States' "special relationship" with Israel and the on-going saturation of our news- and entertainment-media with the myth of the "Holocaust." In these times, it is very hard indeed to fight the multi-billion-dollar resources of financiers and liquor-barons. We must take a grass-roots approach, and do our best to arouse a better understanding of the facts of the case and of the dangers which face, not only the non-Jews, but the Jews in this country if matters suddenly take a bad turn and Jews are unfairly blamed for what is, in the majority of cases, not their fault. We have all, Jews and non-Jews alike, been lied to for the last half-century. It is time for the truth to be known, even though it may take another half-century or more for it to prevail.

Book Reviews

THE "CONFESSIONS" OF KURT GERSTEIN, by Henri Roques, translated from the French by Ronald Percival. Costa Mesa, California: Institute for Historical Review, 1989, $11.00, [iv +] xv + 318 pages + 11 fold-out pages A-K, ISBN 0-939484-27-7.

Reviewed by A. Dibert

Rezeptionsgeschichte, or "history of reception," has been a significant concept in German literary studies in recent decades. This notion can well be extended to other lines of investigation, including the study of the documents on which political and social history is based, in conjunction with such approaches as textual analysis and criticism. In the present instance, the narratives left by the SS officer Kurt Gerstein after his death in 1945 have served for almost half a century as the chief evidence for the existence of "death-camps" at Belzec and Treblinka (and to a lesser extent Sobibor and Majdanek) in Poland, at which many millions of Jews are said to have been gassed or otherwise exterminated. In this French doctoral thesis, Henri Roques examines critically the Gerstein texts themselves, their internal consistency, their conformity to what is known from other sources, and the history of their reception down the decades (of which the story of Roques' thesis itself forms a part). In so doing, Roques thoroughly demolishes the credibility of Gerstein's affirmations and hence of the existence of any extermination programs at these locations.

In a "Foreword" (p. i-xv), the translator Ronald Percival provides a brief history of the underhanded methods by which Roques' doctoral degree was revoked after he had passed his examination, his thesis had been accepted and the degree granted at the University of Nantes in 1985. Roques' treatment of Gerstein's "confessions" begins with his Introduction (pp. 1-17), presenting the reasons for discussing them critically. The core of the book (pp. 18-168) consists of four chapters. In the first, "Establishment of the Texts" (pp. 18-119), Roques presents the six (not five, as previously believed) versions of

the texts in which Gerstein narrates his alleged observations at Belzec and Treblinka (with mention of Sobibor and Majdanek) in Poland in 1942. There are four texts in (rather poor) French, to which Roques gives the numbers T I, T II, T IV and T V, and two in German (T III and T VI). In this edition, they are all given in English translation; in the French edition, they are presumably transcribed from the French originals and translated from those in German.

The translations of these six texts occupy the first half of Chapter I (pp. 19-89). Photostatic reproductions of the original documents are given, for T I though T VI, in an appendix (pp. 210-287), but for the "Additions and Drafts" which occupy the rest of the chapter (pp. 89-119), they are intercalated in the body of the discussion, a procedure followed in later chapters as well. In a highly important section containing eleven comparative tables (A - K), Roques contrasts and evaluates Gerstein's allegations in texts T I through T VI. These tables are printed on six long fold-out sheets tipped in between pp. 117 and 118, with a photostatic reproduction of a letter from Pastor Martin Niemöller to Frau Gerstein on an unnumbered page (recto preceding 118).

The "Authenticity of the Texts" is Roques' topic in Chapter II (pp. 121-142). Was Gerstein the author of all six, or of only some? On the basis of their content, style, and typing, Roques concludes (p. 137) that the two texts in German (T III and T VI) were not by Gerstein, but were fabricated after his death on the basis of various documents left by him. Comparison of the typewritten versions shows that at least three different machines must have been used, one with a French keyboard and two with slightly variant German keyboards. Roques considers the hand-written texts in French to be authentic.

Chapter III treats "The Veracity of the Texts" (pp. 143-156). Since Gerstein's assertions have been widely accepted as a major keystone in the evidence for the existence of homicidal gas-chambers in Nazi concentration camps, Roques observes (p. 143) "Such a keystone should have the quality, accepted by all, of an historic document" and asks "Do the 'confessions' of Gerstein have this indisputable quality?." His answer is strongly negative, based on a summary of the "Confessions" (pp. 144-146) and a statement of the improbabilities and peculiarities which they contain (pp. 147-153). There are, Roques suggests (pp. 153-156), degrees of improbability,

diminished somewhat in the German texts (T III and T VI), which strengthen the hypothesis that these were fabricated to lessen their readers' skepticism. Even these, however, contain sufficient impossibilities to cast the gravest doubt on Gerstein's entire narrative.

The posthumous reception of the Gerstein story is Roques' topic in Chapter Four, "Gerstein's 'confessions' and the views of their readers" (pp. 157-168). Before their publication, they were accessible only to the Allied military authorities, who were not sufficiently impressed to use them as evidence at Nürnberg or in other courts, although not doubting the existence of the gas-chambers and related phenomena (p. 167). After they were published, readers' reactions varied, and Roques divides those who have discussed them into three groups. Chief among "those who do not doubt" (pp. 158-159), Roques names Pierre Joffroy, "Gerstein's hagiographer." Of "those who do not believe" (pp. 159-161), the leader was the late Paul Rassinier, followed in more recent times by Robert Faurisson. The great majority of current discussants fall into the category of "those who believe the essential points" (pp. 162-166), i.e. admit that some of Gerstein's statements and particularly his statistics are exaggerated, but consider that he actually saw the events he describes. Among the last-mentioned group are Léon Poliakov (whose many alterations of Gerstein's text are notorious) and such other Holocaust-mongers as Saul Friedländer, Raul Hilberg, Lucy Dawidowicz, Gerald Reitlinger, *et hoc genus omne*.

In his "Conclusion" (pp. 169-174), Roques sums up the manifold "incoherencies, improbabilities, and inconsistencies" (p. 174) which he finds in Gerstein's tales, to emphasise their total undependability. Ronald Percival supplies an "Afterword: The Gerstein Story: Questions and Comments" (pp. 168-206), dealing with further aspects of Gerstein's highly unstable, schizoid personality; his incompetence in technical matters; and his (partly unlikely) life-history which did not form part of Roques' critical evaluation of the texts themselves. An interesting suggestion (pp. 191-194) is that his possession of invoices for Zyklon B may indicate that Gerstein was engaging in some black-market activity connected with this pesticide, and that his "confessions" may have been a mystification aimed at covering up such activities.

The final third of the book contains supplementary material.

In a long "Appendix I: Map and Gerstein 'Confession' Photocopies" (pp. 207-287), a sketch-map showing the location of various concentration camps (p. 209) is followed by the already mentioned reproductions of Gerstein's six texts (pp. 210-287). A second, much shorter appendix, "Kurt Gerstein: His Life, His Death, His 'Confessions' (pp. 289-294) provides not only a *curriculum vitae* (pp. 289-291), but also a chronology of the reception of Gerstein's "Confessions" from 1945 to 1983 (pp. 291-294), with critical remarks on the way in which they were garbled and misrepresented by "Holocaust-maniacs."

A brief "Bibliography" (pp. 295-298) is followed by two "Postscripts" dealing with persons whom Gerstein mentions as having been involved in his trip to Poland and back and as knowing (at either first or second hand) of the situation and events he narrates. The first of these (pp. 297-308) deals with Wilhelm Pfannenstiel, with whom Gerstein travelled to Poland in 1942, and who was for many years cited as a witness to "authenticate" Gerstein's account. Roques characterises Pfannenstiel as "a reticent witness but cooperative as to essentials" (p. 299), but suggests (pp. 304-308) that, according to correspondence between Pfannenstiel and Rassinier dating from 1963, the former may have "grown weary of the role he was asked to play" (p. 304). The second postscript (pp. 309-315) is entitled "Von Otter, or the Prudence of a Diplomat." Gerstein claimed that, on the train returning from Poland, he met a Swedish legation-counsellor, one Baron von Otter, to whom he recounted the horrors he asserted he had witnessed, begging von Otter to report this to the Swedish government. The outcome of the whole matter is still unclear, because of von Otter's extreme caution in confirming Gerstein's assertions. A brief, incomplete and not wholly accurate index of personal names (pp. 316-318) concludes the book, which is reasonably well printed, with relatively few misprints. Unfortunately, several pages have not been given numbers, so that in certain sections the odd numbers are on the left-hand pages and the even on the right.

Although Roques modestly disclaims (p. 1) that he is "here concerned with an historical study," he has in fact combined two types of criticism, the textual and the historical, which are normally the province of specialists in separate fields. All writing of history depends on reliable sources, especially accurate texts. These latter have to be established through

careful evaluation of original writings (manuscript, printed, or typed) and of the language(s) involved. The transmission of the writings often casts light on the metamorphoses which the original may have undergone, and the textual critic's task is to re-establish the latter as well as possible. If there are multiple versions, they must be compared, and if (as here) there are too many different versions to establish a single archetype, the critic must reproduce the various forms in which the texts occur. Roques has done this with a high degree of competence, in accordance with the best methods of textual criticism as established by Lucien Havet and others.

Roques' demonstration of the internal inconsistencies and discrepancies between the six texts and what we know from other sources (especially as shown in Tables A - K) is in itself a piece of devastating historical criticism. After a careful reading of Roques' work, even without Percival's valuable additions, no-one can grant any credence to Gerstein's stories about millions of Jews being exterminated at Belzec or Treblinka, nor his assertions concerning the mass burnings of corpses; the killing of millions of children at Auschwitz (which he did not see) by means of a pad soaked in prussic acid (!) held under their noses, and the like. To continue believing utterly fantastic stories like these, the "true believers" of the Holocaust faith have to follow the example of those religious fanatics who said *credo quia impossibile*, "I believe it because it is impossible." No wonder that the L.I.C.R.A. (Ligue Internationale Contre le Racisme et l'Anti-Sémitisme) and other Zionists pressured the French government into illegally cancelling Roques' degree!

OTHER LOSSES: AN INVESTIGATION INTO THE MASS DEATHS OF GERMAN PRISONERS AT THE HANDS OF THE FRENCH AND AMERICANS AFTER WORLD WAR II by James Bacque. Toronto: Stoddart, 1989, hardbound, 248 pages, bibliography, index, photographs, $26.95. ISBN: 0-7737-2269-6.

Reviewed by Arthur S. Ward

The closing months of World War II, well after German military personnel knew that they had lost the war,

witnessed some of the most bitter resistance put up by the Wehrmacht. The soldiers of the Reich fought desperately against the advancing Red Army in an effort to permit as many civilians and soldiers as possible to flee to the West. Although the policy of "Unconditional Surrender" had been announced two years before, the Germans hoped that the Western allies would not treat their prisoners as brutally as the Russians were likely to.

What actually befell the German POWs has been succinctly stated by Col. Ernest F. Fisher, a former senior historian with the United States Army, in the foreword to James Bacque's explosive new book, *Other Losses*:

> More than five million German soldiers in the American and French zones were crowded into barbed wire cages, many of them literally shoulder to shoulder. The ground beneath them soon became a quagmire of filth and disease. Open to the weather, lacking even primitive sanitary facilities, underfed, the prisoners soon began dying of starvation and disease. Starting in April 1945, the United States Army and the French Army casually annihilated about one million men, most of them in American camps.

Although hundreds of books have been written about the end of the Third Reich, including biographies of the major Allied political and military figures, this especially ugly chapter in the history of the Second World War came to light over 40 years after the war concluded. And it took a Canadian novelist to stumble across, then organize, the pertinent evidence, not an academic historian or one of the Armed Forces staff writers.

In 1986, James Bacque was doing research for what was intended to be his first non-fiction work, a book on a hero of the French Resistance, Raoul Laporterie. Bacque interviewed a former German POW, who credited Laporterie with saving his life. The POW went on to note that in just one month, 25 per cent of his comrades had died while in French captivity. This set Bacque on a new trail. The results of his careful investigation is the work under consideration here.

The term "Other Losses" was used in the U.S. Army "Weekly Prisoner of War & Disarmed Enemy Forces Reports," to cover deaths and escapes. U.S. Army officials have admitted that escapes accounted for less than 2 per cent of these "other" losses. The rest died.

After sifting though U.S. Army files stored at the National Archives in Washington, D.C., where he was assisted by Col. Fisher, as well as relevant Canadian, British, and French records, Bacque has come to the conclusion that:

> . . . enormous numbers of men of all ages, plus some women and children, died of exposure, unsanitary conditions, disease and starvation in the American and French camps in Germany and France . . . The victims undoubtedly number over 800,000, almost certainly over 900,000 and quite likely over a million. Their deaths were knowingly caused by army officers who had sufficient resources to keep the prisoners alive.

Bacque's research indicates that Germans who surrendered to the British or Canadians shared a different fate from that of the Germans in American, French, or Soviet hands when the war ended. The Canadian Prime Minister, Mackenzie King, early on issued a protest to the American authorities—which was ignored. Field Marshal Bernard Montgomery, who had no love for the Germans, seemed to reflect the views of many British, when he remarked, "I hold no brief for the Germans except humane treatment . . . I do not think we should provide a ration less than Belsen."

Under the Geneva convention, German prisoners should have received adequate food, shelter, and medical attention. As the war-time records disclose, food and other needed supplies were available in abundance in the Western occupation zones. But thousands of POWs were kept for months in wire cages with little food and virtually no shelter.

By arbitrarily classifying their captives as "Disarmed Enemy Forces" rather than "prisoners of war," American military authorities were able to keep the Red Cross from monitoring conditions in the holding pens and to prevent the IRC from delivering surplus food and supplies to the German POWs. Train loads of provisions were actually turned away.

Since SHAEF (Supreme Headquarters, Allied Expeditionary Forces) imposed stricter censorship after VE-Day than during the war, the general American public was largely kept ignorant of conditions prevailing in post-war Europe (opinion polls clearly indicated that, despite years of propaganda, the American public did not favor a vengeful peace).

When rumors began to circulate about the treatment received by prisoners in some of the camps, the French stated

that the POWs were well treated. The American authorities planted stories in the *New York Times* blaming the French. Later, both the French and Americans denied having as many prisoners as they actually had captured. They said that missing soldiers were undergoing Soviet captivity (the existing U.S. records put paid to this lie).

Who was responsible for these crimes? Bacque blames the Supreme Allied Commander, General Dwight D. Eisenhower, as well as General Charles De Gaulle. Ike is portrayed as the architect of the policy which resulted in "slow deaths," since it was he who implemented general directives that originated with Franklin Roosevelt and Henry Morgenthau. Care of the POWs was among Eisenhower's official responsibilities. The author presents evidence that Ike knew what was going on and took active measures to reduce rations and prevent other necessities from reaching German detainees. As stated above, many prisoners were reclassified as Disarmed Enemy Forces (DEFs). They remained in captivity. But since they were no longer recognized as POWs, their treatment was not conditioned by provisions of the Geneva Convention.

Bacque's detective work has resulted in what amounts to a terrible indictment of U.S. and French policy. Professor Stephen E. Ambrose, an Eisenhower biographer and editor of his official papers, admits that Bacque "has made an important discovery."

Yet, *Other Losses*, for several months now a best-seller in Canada and Germany, has been rejected by over thirty publishers in this country. It is currently available only by mail from the IHR and to those who are able to visit Canada.

Bacque's book, and the reception it has been accorded in the United States, raises a number of questions. It highlights the failure of international law to protect combatants and non-combatants, alike. And it shows the consequences of over thirty years of anti-German propaganda, dating from before the outbreak of World War I. The "German as Beast" was a familiar theme and if Eisenhower and his associates had little regard for the Germans, they were reflecting views nurtured by the Allies during both world wars.

Bacque, who is not an academic historian, has embarrassed the Establishment here. His book reflects the low state of academic and offical government history in this country.

And the fact that he can't find a U.S. publisher is another

example of how censorship works in "the land of the free and the home of the brave." His book has not been banned. Like other important works that deal with what James J. Martin characterizes as "inconvenient history," *Other Losses* simply has not been printed. After all, you don't have to go to the trouble of "banning" what never gets into print in the first place.

Other Losses is a fine example of historical investigation, which also serves as a reminder of what sort of country Americans really live in.

AUSCHWITZ: TECHNIQUE AND OPERATION OF THE GAS CHAMBERS by Jean-Claude Pressac. Preface by Beate and Serge Klarsfeld. New York: Beate Klarsfeld Foundation, 1989. 564 pages, paperbound, $100.

Reviewed by Mark Weber

This useful and enlightening work by French pharmacist Jean-Claude Pressac is an ambitious defense of the Auschwitz extermination story against growing criticism from Holocaust Revisionists. The author and the publishers—"Nazi hunters" Beate and Serge Klarsfeld—realize very clearly that Holocaust Revisionism is not some temporary or frivolous phenomenon, but is a serious and formidable challenge that has already found many thoughtful adherents.

This book is being promoted by the publishers as "a scientific rebuttal of those who deny the gas chambers." An article about it in *The New York Times* (Dec. 18, 1989) appeared under the heading "A New Book Is Said to Refute Revisionist View of the Holocaust" or (in other editions) "Auschwitz: A Doubter Verifies the Horror."

Printed on 564 oversize pages of 17½ by 11½ inches, *Auschwitz: Technique and Operation of the Gas Chambers* includes hundreds of good-quality reproductions of original German architectural plans and diagrams, photographs taken both during and after the war, and many documents, with translations. About half of the one thousand copies that were printed have been donated to major libraries and research centers around the world. Remaining copies are being sold for

$100 each, in the hope that they will be donated to smaller libraries.

Pressac presents two kinds of evidence for mass extermination of Jews in gas chambers:

– First, he cites a few "eyewitness testimonies," including the well-known ones of Miklos Nyiszli and Charles (Paul) Bendel (treated by Carlo Mattogno in the Spring 1990 *Journal of Historical Review*). At the same time, though, Pressac frankly acknowledges that these testimonies are riddled with "errors," absurdities, "inventions" and contradictions. (pp. 469-479.)

– Second, Pressac cites what he calls documentary "criminal traces" of extermination at Auschwitz and Birkenau. These "traces" are presented as a kind of answer to Dr. Robert Faurisson's insistent demand for "one proof, just one proof" of homicidal gassings. Pressac admits that these are not really "proofs," and adds that no real proofs exist. At least some of Pressac's dubious and inconclusive documentary "traces" are already well known to Revisionists. (Enrique Aynat Eknes provides an excellent Revisionist critique of these "traces" in *The Journal of Historical Review*, Fall 1988.)

Pressac's book actually strengthens the Revisionist view of the Auschwitz extermination story and, by extension, of the entire Holocaust legend. For one thing, in presenting his central thesis, Pressac is obliged to make many significant concessions to the Revisionist position. Both explicitly and implicitly, he discredits countless Holocaust claims, "testimonies" and interpretations.

Of his book and its relation to the "orthodox" extermination story, Pressac writes:

> This study already demonstrates the complete bankruptcy of the traditional ["Holocaust"] history . . ., a history based for the most part on testimonies, assembled according to the need of the moment, truncated to fit an arbitrary truth and sprinkled with a few German documents of uneven value and without any connection with one another. (p. 264)

Pressac thus implicitly rejects the work of Holocaust historians such as Raul Hilberg, Lucy Dawidowicz and Nora Levin as "bankrupt." Indeed, one may regard Pressac and the Klarsfelds as comparable to hard-pressed military commanders who have decided to respond to the relentless

Revisionist advance by abandoning vast but untenable lowlands of the orthodox Holocaust story, and retreating to a small but seemingly more defensible fortress.

Among Pressac's many specific concessions to truth are these:

– There is no conclusive or documentary evidence for the widely claimed homicidal gassings in the Auschwitz main camp crematory building. The entire building was drastically "restructured" and "reconstituted" after the war, and the crematory chimney there is phony. (pp. 123, 131-133, 144-146, 551.)

– The often-quoted "autobiography" of former Auschwitz commandant Rudolf Höss is riddled with errors. What's more, the handwritten "manuscript" of several hundred pages contains not a single correction or crossing out, suggesting that it was copied out. (pp. 127-128, 551.)

– A 1945 Soviet film that "documents" extermination gassings in the "Kanada I" section is a "completely put up job." No homicidal gassings were ever carried out there. (pp. 46, 47, 49, 264.)

– The 1946 British military trial of Zyklon suppliers Dr. Bruno Tesch and Karl Weinbacher, which resulted in death sentences and hangings, was unjust and probably a "masquerade." (p. 17.)

– The widely quoted figure of four million Auschwitz deaths is "propaganda" and "symbolic." (pp. 13, 501.)

– Cremation is much more problematical and time-consuming than Holocaust historians have claimed, and the widely repeated stories about cremating 10,000 or even 25,000 corpses daily at Auschwitz are absurd and impossible. (pp. 244, 247, 253, 334, 384, 413, 420.)

– *"Sonderaktion"* ("special action") was not a euphemism for killing or extermination. (pp. 210, 213.)

– The diagram of "gas chambers" at Birkenau in the widely circulated 1944 War Refugee Board Report is "inaccurate." (pp. 459, 461.)

– An architectural plan of Auschwitz-Birkenau from August 1942 shows that the German authorities anticipated a camp large enough eventually to hold 200,000 inmates. (p. 203.)

– Photographs and diagrams show extensive quarantine and recuperation facilities for sick and injured Birkenau inmates. (pp. 510-513.)

Birkenau's four crematory buildings (Kremas II-V) are the core of the Auschwitz extermination story. Hundreds of thousands of Jews were allegedly gassed in these buildings between March 1943 and November 1944. However, the documentary evidence presented in this book simply cannot be reconciled with any kind of organized, systematic extermination plan or policy.

As the German records clearly show, these four buildings were constructed in late 1942 and early 1943, and were completed between March and late June 1943. Pressac believes that a "plan" to systematically exterminate Jews at Birkenau therefore must have been decided upon between June and August 1942, and was first implemented between March and June 1943. (pp. 212-213, 246, 348.)

This is a radical departure from the "standard" extermination story. Most Holocaust historians have maintained that a decision to exterminate Europe's Jews was made between mid-1941 and early 1942. For example, the Berlin "Wannsee Conference," where German officials coordinated the "final solution" policy, was held on January 20, 1942. And according to the widely cited postwar "testimony" of former Auschwitz commandant Rudolf Höss, "mass executions by gassing" began at Auschwitz in the summer of 1941.

Based on the copious documentary evidence presented in this book, Pressac properly concludes that crematory buildings (Kremas) II and III in Birkenau were designed and built as ordinary crematories. The alleged "gas chambers" there were designed and built as normal morgues ("*Leichenkeller*"), just as indicated on the architectural diagrams and as specified in numerous documents. These "corpse cellars" were built partially underground so that the bodies stored there would remain cool, thus retarding decomposition. (pp. 284-285.) Only later, Pressac contends, were these buildings improvisationally modified or transformed into extermination facilities. (pp. 184, 224, 264, 285, 289, 415, 429.)

But this contention is highly improbable on the face of it. Hydrocyanic acid (from Zykon B) naturally adhered to moist

surfaces, and the dampness of these underground morgues would have insured that the deadly gas would cling to the walls and floors, and thus endanger the lives of anyone trying to remove gas-drenched corpses.

In the case of Birkenau crematory buildings (Kremas) IV and V, Pressac has a slightly different theory. The decision to build these two additional crematories was apparently made in August 1942, Pressac concludes, almost certainly in response to the devastating epidemic that was raging in the camp. These buildings were not "conceived" as extermination facilities, he writes. (pp. 384, 392, 398.) But Pressac illogically contends that these two buildings—unlike Kremas II and III—were constructed as extermination facilities, even though all four buildings were under construction at the same time. (p. 448.)

In spite of this, the technique whereby Jews were supposedly gassed in Kremas IV and V was illogical and absurdly awkward. Pressac describes the alleged gassing procedure this way:

> Although the operating sequence looks simple enough, it had become [?] irrational and ridiculous. It was irrational to have victims going from the central room to the gas chambers, [and] then being brought back, thus destroying the linear logic of the initial design. It was ridiculous to have an SS man in a gas mask balancing on his short ladder with a one kg can of Zyklon B in his left hand while he opened and then closed the 30 by 40 cm shutter through which he introduced the pellets with his right hand. This performance was to be repeated six times . . . A few steps installed beneath each opening would have avoided all this performance. (pp. 384, 386.)

As it turned out, completion of Krema buildings IV and V had to be delayed several weeks, and they were not finished until May and late April, respectively. (pp. 348, 349, 384.) They were also so hastily and poorly constructed that Krema IV was soon shut down for good, and Krema V could be used only intermittently. (pp. 413, 420.)

Even though they were supposedly built as extermination facilities, the "gas chamber" rooms of crematory buildings IV and V had no ventilators, Pressac concedes. But this fact alone means that these rooms would have been absolutely unsuited for gassing people. Without powerful fans to remove the deadly poison, many hours of "natural" airing would have

been necessary before anyone, even with gas masks, could have safely entered the gas-saturated rooms. Pressac is aware that this awkward fact poses some difficulty for his basic thesis, but lamely mentions only that "ventilation of the premises was a serious problem." (pp. 386, 416, 498.)

(The supposed "gas chamber" rooms of Kremas II and III did have ventilation systems, Pressac writes, but concedes that these were clearly "designed for a cool morgue, not for a warm gas chamber." pp. 224, 285, 289.)

The danger of Zyklon, and its importance in Auschwitz, is underscored in an important "special order" by commandant Höss dated August 12, 1942. (p. 201.) Forty copies were distributed to officials throughout the camp:

> Today there was a case of illness due to slight symptoms of poisoning with hydrocyanic acid [Zyklon]. This makes it necessary to warn all those involved with gassings, as well as all other SS personnel, that especially when opening gassed rooms, SS personnel not wearing gas masks must wait at least five hours and keep a distance of at least 15 meters from the chamber. In this regard, particular attention should be paid to the wind direction.

Outside civilian workers were brought in to help construct Birkenau's four crematory buildings, which would have been astonishing if they had actually been built as top secret mass extermination facilities. For example, workers from nine outside civilian firms helped construct Kremas IV and V. (pp. 350, 384.) There also does not seem to have been any abnormal urgency to finish these four facilities, because all work on them was halted between Dec. 23, 1942, and Jan. 4, 1943, so that the civilian workers could go home to spend Christmas and New Year's with their families. (pp. 210, 213.)

At no time were any of Birkenau's four crematory buildings ever hidden, concealed or "camouflaged." They were in plain view of everyone, including newly arriving Jews. Krema buildings II and III were especially visible. (pp. 247, 250, 251, 464, 556.) On this point alone the Auschwitz extermination story defies belief. It is simply incredible to suppose that the authorities would not have tried to hide or conceal their alleged mass extermination facilities.

Pressac is sometimes surprisingly ignorant. For example, he attributes six photos that show humane conditions in the Auschwitz-Monowitz camp to an unspecified "Revisionist

source." (pp. 506-507.) Actually, they are from the Dürrfeld file in the records of Nuremberg trial No. 6, in the National Archives, Washington, D.C.

Pressac briefly mentions the important report of American engineer Fred Leuchter, who carried out the first forensic investigation of the "gas chambers" of Auschwitz, Birkenau and Majdanek. But he misrepresents the report, and ignores Leuchter's categorical conclusion that none of the alleged "gas chambers" could have been used for homicidal gassings. (p. 133.)

Pressac's book is not easy to read. His writing is disorganized, needlessly convoluted and frequently unclear. It is often necessary to consult passages from widely divergent pages to understand this or that point he is trying to make. But perhaps we should be grateful for this confusion, because if Pressac were a clear and logical writer, the Klarsfelds might well have refused to publish his book.

Pressac does not seem to be a psychologically sound person. For example, he confesses that he "nearly" killed himself in the Auschwitz main camp in October 1979. (p. 537.) His relationship with Dr. Faurisson and French Revisionist publisher Pierre Guillaume—to which he devotes several pages—changed from a kind of admiration to bitter personal animosity. He cites nothing about Faurisson's treatment of him that would justify such visceral enmity, even granting the intensity of his disagreement about the Holocaust issue. The emotional and even vicious nature of Pressac's furious hostility towards Faurisson suggests an insecure and unstable personality.

In spite of its defects, Pressac's book is an important and enlightening work, even if not for the reasons intended by either the author or the publishers.

THE WEHRMACHT WAR CRIMES BUREAU, 1939-1945 by Alfred M. de Zayas. Nebraska University Press, 1989, Paperbound, 364 pages, bibliography, index, photographs, $15.95. ISBN: 0-8032-9908-7.

Reviewed by Robert Clive

When the topic of atrocities committed during the Second world War is discussed, such places as Babi Yar, Lidice,

Malmédy and Oradour-sur-Glane almost immediately come to mind. But few will mention—or even have heard of—Bromberg, Bassabetovka, Goldap, Hohensalza, Nemmersdorf, or St. Pierre de Rumilly. The first group of names are associated with war crimes attributed to the Nazis. In the second list, the victims were Germans murdered by anti-Axis forces.

That atrocities were committed by the Allies against Germans and non-combatant civilians on both the Eastern and Western fronts is not often acknowledged. In large measure this reflects the fact that "victors write the history." As a recent spate of popular books attests, the Second World War has been established in the public consciousness as "the last good war," in which the forces of Evil were vanquished, despite the enormous costs involved, both material and moral.

In an important book only now available in English translation, Alfred M. de Zayas, a graduate of Harvard Law School, outlines the history of the Wehrmacht War Crimes Bureau, which from September 1939 until May 1945 kept a running record of war crimes committed against the Germans, their allies, and civilians.

The study grew out of research de Zayas undertook among previously unexamined German war-time legal records while he was director of the "Working Group on the Laws of War" at the Institute of International Law at Göttingen University (from which institution he also holds a Ph.D. in history). First published in 1979 as *Die Wehrmacht-Untersuchungsstelle* by Universitas/Langen Müller, the book was very favorably received throughout German-speaking Europe and served as the basis for a highly acclaimed two-part television documentary broadcast in Germany in 1983.

All belligerents investigated reported breaches of the laws and customs of war. When hostilities ended in 1945, Axis political and military leaders were imprisoned and many were executed for their alleged involvement in war crimes—a process that continues to this day. Allied officials who were responsible for committing atrocities against Axis personnel have not been similarly dealt with.

The Wehrmacht War Crimes Bureau was the direct successor to the Prussian Bureau of Investigation of Violations of the Laws of War, which conducted investigations until after the end of the First World War as an arm of the Reich War Ministry. There was a remarkable degree of continuity

between the two organizations. Johannes Goldsche, a military judge who served as deputy chief of the Prussian Bureau, was appointed director of the Wehrmacht Bureau and served in this capacity throughout the Second World War. Both bureaus had the identical mission: to document allied offenses and submit reports. Some of their findings served as the basis for diplomatic protests lodged by the German Foreign Office against the Allied powers. But as we know, during and after the two wars, international public opinion tended to dismiss out of hand German allegations of Allied war crimes. Thus far, the one exception has been the case of Katyn, where thousands of Polish officers and intellectuals were murdered by the Soviets near Smolensk.

The author did not accept German allegations at face value. After sifting through several hundred volumes of official records, he interviewed more than 300 judges, witnesses, and victims. He cross-checked events mentioned in Bureau reports by consulting other German record groups and relevant American, British, French, and Swiss files (Soviet records remain largely unavailable to scrutiny by Western researchers). De Zayas's research "confirmed the correctness of the protocols." He goes on to forthrightly state:

> All in all the coherency of the War Crimes Bureau files, the confirmation of persons involved, and the comparison with other historical sources justify the conclusion that the Bureau did function in a trustworthy manner, that its investigations were authentic and its documents reliable . . . the Bureau was not a propaganda arm of the Nazi regime . . .

De Zayas divides his study into two parts. The first twelve chapters outline the history of the Prussian bureau and then relate why and when the Wehrmacht agency was started. The Bureau's personnel and methods of operation are delineated.

Part Two presents details on specific cases. A careful line is drawn between historical events and mere propaganda. To those who have been brought up on a steady diet of Nazi atrocity stories, it is this second section that contains real eye-openers.

The Wehrmacht Bureau established that Polish military personnel and civilians committed numerous atrocities against ethnic Germans living within Poland's pre-war frontiers, and against German civilians and soldiers after the war commenced.

On the Western Front, the Bureau determined that the British were guilty of plundering the French and Belgian populace. The famous Belgian cyclist Julian Vervaecke was among the civilians killed by British soldiers. The French likewise executed Belgian non-combatants, Jewish refugees, and prisoners of war.

In his discussion of atrocities committed by the Allies in the West, de Zayas affirms that "there was no fabrication of atrocity stories [by the Bureau] but rather the methodical collection and evaluation of evidence. Nor was there any attempt to blame the Allies for destruction that may have been caused by the Germans themselves."

Most of the existing records deal with atrocities committed on the Eastern Front by the Red Army and Soviet secret police (the NKVD). From the outset of the war in the East, the Bureau received reports of atrocities and wholesale violations of the internationally accepted rules of warfare. And as the Axis armies advanced, Soviet subjects came forward to reveal additional acts of barbarism perpetrated by the Soviet authorities.

POWs, whether Germans or Axis allies, were often shot out of hand, or shortly after they had been questioned. At Feodosiya, on the Black Sea, wounded soldiers were drenched with water and then left on the beaches to freeze to death. Captured soldiers were not merely executed, but frequently subjected to torture and mutilation first, then left where their remains could be easily discovered.

When the Red Army invaded German territory in late 1944, civilians who had been unable to flee before their advance were condemned to undergo a regime of ferocious brutality. At such towns as Goldap, Gumbinnen, and Nemmersdorf, even children were raped before being murdered by Russian soldiers (the book includes photographs of these deeds). Alexander Solzhenitsyn is cited by de Zayas for his testimony on this topic. The famous Russian author, who fought as a captain in the Red Army, confirmed that, "all of us knew very well that if the girls were German they could be raped and then shot. This was almost a combat distinction."

The Bureau also documented Soviet crimes against non-Germans. Chapters deal with Lvov, where thousands of civilians were found murdered in the prisons of the NKVD; Katyn; and Vinnitsa, a Ukrainian town where mass graves

dating from 1936 were discovered. De Zayas reiterates that "the War Crimes Bureau was not established to fabricate documents on Allied war crimes: its records are genuine; its investigations were carried out methodically, in a judicial manner."

This study does not consider atrocities attributed to the Germans and their allies. De Zayas does point out, however, that the Soviets conducted the first war crimes trials against members of the German armed forces when three soldiers captured at Stalingrad were hanged in 1943, after being found "guilty" of liquidating Soviet citizens in specially constructed gas vans.

With respect to the alleged Nazi "Final Solution" to the Jewish Question, in a foonote de Zayas concedes:

> Without exception, all the German military judges interviewed by the author claimed not to have known about exterminations at any of the concentration camps until after the end of the war. A few admitted hearing rumors of executions on the Eastern Front but claimed that they had been unable to obtain corroborative evidence.

Elsewhere, de Zayas remarks:

> The investigations described in this book manifest again and again the subjective conviction of the German military judges in the field and of the staff members of the Bureau that the German armed forces were fighting honorably, in compliance with the Hague and Geneva Convention, while those on the other side were violating those Conventions.

De Zayas has opened a new chapter in the study of the conduct of the Second World War. Now that his book is available in English translation, and published by a distinguished university press, its appearance hopefully will generate discussion of the topics it has raised, and inspire others to further research.

ASPECTS OF THE THIRD REICH by H.W. Koch, (editor and author of the five introductory sections and two other sections). New York: St. Martin's Press, 1985. Paperbound, 619 pp., bibliography, index, $15.95, ISBN: 0-312-00381-1.

Reviewed by Charles E. Weber

For the sake of understanding the general nature of this book, which is a sort of anthology by various specialists on

a number of aspects of the history of Germany during the National Socialist period, we must first look at the structure of the book. It is divided into five parts, each with an introduction by the editor, H.W. Koch, a professor at the University of York. These introductions, which are perhaps the most valuable parts of the book, occupy about one-tenth of its pages. In addition to the introductions by Koch, there are sixteen individual studies of various aspects of the Third Reich:

Part I

1. E. Nolte, "Between Myth and Revisionism? The Third Reich in the Perspective of the 1980s" (22 pages)

2. H.W. Koch, "1933: The Legality of Hitler's Assumption of Power" (23 pages)

3. Hans Mommsen, "The Reichstag Fire and Its Political Consequences" (34 pages)

4. Lothar Klettenacker, "Social and Psychological Aspects of the *Führer's* Rule" (37 pages)

5. Klaus-Jürgen Müller, "The Structure and Nature of the National Conservative Opposition in Germany up to 1940" (46 pages)

Part II

6. E.M. Robertson, "Hitler's Planning for War and the Response of the Great Powers (1938-early 1939)" (39 pages)

7. H.R. Trevor-Roper, "Hitler's War Aims" (16 pages)

8. Dietrich Aigner, "Hitler's Ultimate Aims—A Programme of World Domination?" (16 pages)

9. Wolfgang Michalka, "From the Anti-Comintern Pact to the Euro-Asiatic Bloc: Ribbentrop's Alternative Concept of Hitler's Foreign Policy Programme" (18 pages)

10. H.W. Koch, "Hitler's 'Programme' and the Genesis of Operation 'Barbarossa'" (38 pages)

Part III

11. Alan S. Milward, "The Reichsmark Bloc and the International Economy" (29 pages)

12. Burton H. Klein, "Germany's Economic Preparations for War" (11 pages)

Part IV

13. Martin Broszat, "Hitler and the Genesis of the 'Final Solution': An Assessment of David Irving's Theses" (40 pages)

14. Bernd Wegner, "The 'Aristocracy of National Socialism': The Role of the SS in National Socialist Germany" (21 pages)

Part V

15. William Carr, "The Hitler Image of the Last Half-century" (27 pages)

16. Thomas Nipperdey, "1933 and the Continuity of German History" (20 pages)

Following the sixteen sections there are detailed notes and references (pages 509-572), a bibliography (pages 573-592) and an index (pages 593-611). Notable listings of a revisionistic nature in the bibliography are those by Hänel on the book by Rauschning, David Irving on the trial of Rommel, Remer on the conspiracy against Hitler, Hoggan's *Der erzwungene Krieg*, *The Forrestal Diaries*, Tansill's *Backdoor to War* and Rassinier's *Le Mensonge d'Ulysse*. Such important works pertaining to the history of Jews during the war as those by Christophersen, Butz, Mayer (reviewed in our *Bulletin 38*), Leuchter, Sanning and Stäglich are missing from the bibliography, in some cases because they were published after 1985.

Of the fourteen contributors to the book, six were active in England (Carr, Kettenacker, Koch, Milward, Robertson and Trevor-Roper), one in the United States (Klein) and seven in Germany (Broszat, Michalka, Mommsen, Müller, Nipperdey, Nolte and Wegner).

Of the sixteen sections, numbers 1, 2, 5, 6, 14 and 15 are original contributions, no. 16 is a lecture made available for the volume, while the others are from various sources, including 3, 7 and 13 from the *Vierteljahreshefte für Zeitgeschichte*, published in Munich in 1971, 1960 and 1971.

I shall now attempt to give an idea of the varied contents of this book by selecting and commenting on individual passages and arguments, although the reader must bear in mind that these selections represent only a rather thin sampling from this rather large volume.

Contrary to popular opinion, the phrase "entartete Kunst" (degenerate art) was originated not by the National Socialists, but rather by the early Zionist, Max Nordau (pages 3-4).

On page 4 there is mentioned the role played by "almost a quarter of a million western and northern Europeans fighting in the ranks of the Waffen-SS against the Russians" by the end of 1944. Koch asserts that Hitler "looked at the volunteer

movement with disdain, suspicion and even contempt," but does not document this assertion, which is not borne out by the reproductions of photographs and documents in such a work as *Europäische Freiwillige im Bild* or the lavish praise which Hitler had for the Belgian General Léon Degrelle.

A particularly interesting point is made on page 16 in a quotation from the chief of the French general staff, General Gamelin, who predicted in August 1939 a quick and easy victory over the German armed forces. The Poles were also remarkably overconfident at that time. (See the excellent little book by Alfred Schickel, *Vergessene Zeitgeschichte*, Frankfurt, 1985, reviewed in *Bulletin 18* of the Committee for the Reëxamination of the History of the Second World War.) Such attitudes in high places in France and Poland go a long way in explaining the origins of the Second World War.

On page 55 the books *I Paid Hitler*, attributed to the industrialist Thyssen, and Rauschning's *Hitler Speaks* are correctly designated as fabrications. The latter book played a particularly important role in the anti-German propaganda activities at the beginning of the war and was reprinted innumerable times in various languages. (See Wolfgang Hänel, *Hermann Rauschnings 'Gespräche mit Hitler' – Eine Geschichtsfälschung*, published by the Zeitgeschichtliche Forschungsstelle Ingolstadt in 1984.) The book falsely attributed to Thyssen is a favorite of Marxists.

On page 115 there is a statement which seems to imply that Hitler contemplated that the Kristallnacht (riots against Jews on 9 November, 1938) would be a popular event. Ingrid Weckert, in her definitive book on this topic, *Feuerzeichen* (1981), presents convincing evidence, some of it documentary, that such leaders as Hitler himself, Göring and Goebbels were deeply concerned about the riots and their potential for damage to Germany. Although *Aspects of the Third Reich* mentions the Kristallnacht in a number of places, there is not a single mention of Weckert's book, one more demonstration that some of the authors are either biased or woefully ignorant of literature pertaining to the topics they discuss. (See my review of Weckert's book in the Winter, 1988-1989 issue of *The Journal of Historical Review*.)

Since 1985 at least two sections of *Aspects of the Third Reich* have been made at least partially obsolete by subsequent publications. The somewhat revisionistic section on the

genesis of Operation "Barbarossa" by H.W. Koch (pages 285-322) is now confronted by the important article by Viktor Suvorov, "Who Was Planning to Attack Whom in June 1941, Hitler or Stalin?" This article was published in the June 1985 issue of *The Journal of the Royal United Services Institute for Defence Studies* in London. Suvorov (a pseudonym) shows, on the basis of histories of Soviet military units and other sources, that a Soviet thrust toward the west was imminent before the beginning of Operation "Barbarossa" on 22 June 1941. Suvorov's article acts at least as a supplement to some aspects of "Barbarossa" brought up by Koch, such as the large build-up of Soviet forces in the west of the USSR as early as the spring of 1940 and the occupation of the Baltic republics (pages 290ff.).

Another section, which was first published in 1977, the section by Broszat on the "Final Solution" (pages 390-429), must be contrasted with the *Leuchter Report*, which disproves the assertion that mass, factory-like executions of Jews took place in Auschwitz in lethal gas chambers there. The author of the *Leuchter Report*, Fred A. Leuchter, is an American engineer who specializes in the construction and operation of execution gas chambers in American prisons. In connection with the trial of the publisher Ernst Zündel in Toronto, Leuchter and several other persons went to Poland in February 1988 and obtained actual samples of brick in buildings alleged to have been used as lethal gas chambers and later had them analyzed chemically for traces of the cyanide radical. He concluded that these buildings could not have been used for mass exterminations by the commercial pest control product, Zyklon-B. Broszat attacks David Irving, the prolific British historian, for claiming that there is no evidence that Hitler ordered the mass extermination of Jews under his control. Broszat's arguments now seem completely invalidated by the *Leuchter Report* and David Irving himself has since joined those who assert that the Extermination Thesis is false. (Leuchter's account of his perilous experiences in Poland and his conclusions are summarized in the Summer 1989 issue of the *Journal of Historical Review*, pages 133-139.)

On pages 373-374 Koch presents a devastating discussion of "psycho-historical" explanations of Hitler's hostility toward Jews. Koch states that the first documentary evidence of Hitler's hostility toward Jews turns up in September 1919 and

conjectures that it might have been caused by the role Jews played in the "revolutionary upheaval" in Germany in 1918-1919, in Bavaria in particular. Koch does not, however, mention the brutal Communist tyranny of Bela Kun (Cohen) in Hungary in 1919, which had wide-spread effects on European attitudes toward Jews during subsequent years. (See Cécile Tormay, *An Outlaw's Diary*, first published in English in 1923 and subsequently reprinted.)

Still another book, published as recently as late 1989, has a bearing on an aspect which is only peripherally dealt with in *Aspects of the Third Reich*, the genocidal threat against the German nation. That book is James Bacque's *Other Losses*, which claims that Eisenhower's vindictive policies were responsible for the deaths of nearly one million German prisoners of war. *Aspects of the Third Reich* does, however, mention (page 27) the genocidal plan involving mass sterilization put forth by Theodore N. Kaufman in *Germany Must Perish* in 1941 (not 1940). Astonishingly, however, the book contains no mention of Henry Morgenthau, Roosevelt's close associate and Secretary of the Treasury, whose genocidal plan for postwar Germany must have become known to the German government no later than September, 1944. This knowledge must have had an important influence on the German will to continue resistance, even in spite of the desperate situation during the final months of the war. See Prof. Anthony Kubek's important article on the Morgenthau Plan in the Fall 1989 issue of *The Journal of Historical Review* (pages 287-303).

In a confusing sentence on page 381 Koch gives the date for the assassination of Reinhard Heydrich, deputy Reichsprotektor of Bohemia and Moravia, as 1943. Actually, Heydrich died on June 4, 1942. (On the subsequent retribution against the town of Lidice, see the translation from *Lüge und Wahrheit* in our *Bulletin* 34.) Such simple factual errors must always arouse a tendency to distrust an author.

In the introduction to the last sections, numbers 15 and 16, which deal with evaluations of Hitler's life as an individual, Koch makes an interesting observation on the writings of non-German writers of the history of the Third Reich. He points out (page 459) that historical debate about the Third Reich in West Germany is "much more constricted than in the Anglo-Saxon world."

In section 15 Carr adheres to the myth, not just of the six million murdered Jews, but even increases it to 6½ million (page 462). He should have known better than that in 1981, when his essay was written. Even Jewish historians who want to make some pretense of objectivity have been forced to shy away from such numbers in the face of facts that make them seem ridiculous, such as the statistics presented in Sanning's *The Dissolution of Eastern European Jewry*, or for that matter just prewar statistics available in standard reference works on prewar Jewish populations and statistics on the Jewish population of Palestine. (See the answers to questions 46 and 58 in my propaedeutic booklet, *The 'Holocaust': 120 Questions and Answers.*)

Although the book under consideration is modestly titled *Aspects of the Third Reich*, it does indeed cover a broad range of aspects of the history of Germany during 1933-1945, especially those that have attracted the most public attention. There are, however, some important aspects which are mentioned only peripherally. Of these we might mention the eugenic measures of National Socialist Germany, which, contrary to widely held impressions, were strongly influenced by eugenic laws and scientific research in foreign countries, especially the United States. Henry Ford, whose *International Jew* was published during 1920-1922 and soon translated into German, had an influence on Hitler's thinking. Ford's influence on Hitler is not mentioned anywhere in the book, and the widespread hostility toward Jews in countries other than Germany (notably in Poland and Hungary) is hardly mentioned. Still another American influence on National Socialism was expressed by Hitler in *Mein Kampf*, his admiration of the accessibility of higher education to all classes in the United States.

Although parts of this book have been written with an obvious anti-German bias and parts of it need updating as a result of research published just during the past lustrum, there are a number of fresh insights in this book, especially in Koch's introductions to the five main divisions. This book could certainly be recommended more strongly to university students of history than Shirer's journalistic, propagandistic *Rise and Fall of the Third Reich* (1960), which is rightly designated as a "trivial anti-German book" which, even in 1960, "was some ten years behind the current state of

research" (page 20). Shirer's book has had an all-too important influence, even in academic settings, where a more objective approach should be the normal one. If any sort of objectivity in treating the history of the Third Reich is going to come about in the future, this book will be read long after Shirer's book will have been discarded. However, even just on the basis of the status of present research, *Aspects of the Third Reich* should be recommended only with admonishments such as those we have expressed above. An all-encompassing, objective book on the history of Germany in English for the period 1933-1945 remains to be written in spite of the plethora of studies of particular aspects of the history of Germany during 1933-1945.

HITLER'S GENERALS edited by Correlli Barnett. New York: Grove Weidenfeld, 1989, hardbound, 497 pages, index, photographs, $24.95. ISBN: 1-55584-161-9.

Reviewed by Robert Clive

In *Hitler's Generals*, an international team of widely-published historians explores the characters and careers of twenty-six leading German military leaders who translated Hitler's directives into the stunning victories of 1939-41 and who held out against overwhelming odds into the spring of 1945. These portraits weigh each man's military abilities, discuss his social and professional background, and depict how he reacted to the Führer's personality and style of leadership.

A review of Hitler's role is included in Correlli Barnett's introduction. During the period 1939-40, Hitler was content with deciding matters of state policy. He played no role in the decisive victory over Poland, which, by the way, surprised many military analysts at the time—including the British, French, and Polish leaders. Thereafter, Hitler took an increasingly active part in the direction of the Third Reich's military operations.

Hitler threw his support behind the innovators and gamblers among his top commanders. This was critical in the spring of 1940, when, on the advice of his navy chief, Admiral Raeder, the lightning occupation of Norway was

accomplished a mere ten hours ahead of a combined Anglo-French invasion force. And, again, it was Hitler who overruled his own Army general staff, and ordered that General von Manstein's plan to cut through the Allied center to the Channel Coast be implemented, rejecting a replay of the Schlieffen Plan that had failed at the outset of World War I. It is noteworthy that the conservative Army leaders, represented by Brauchitsch and Halder, felt that Germany could not hope to do better than reach a stalemate in the West. Operation *Sichelschnitt* (Sickle-Cut) proved to be an unimagined triumph and appeared to mark Germany's victory in the war; during the last months of 1940, munitions production was actually scaled back.

Having defeated the Western Allies on the Continent, Hitler seemed to have no clear aim. The attack on Soviet Russia, viewed by an increasing number of historians as a pre-emptive strike, was launched without a guiding objective. The 1942 campaign, *Fall Blau*, likewise was marred from the outset by dual, conflicting goals. By the end of that year, Hitler had lost the initiative in the East and in the Mediterranean, where, with more support at the right time, the British could likely have been defeated.

The generals considered here are grouped in five categories: anti-Nazi Generals, including Fritsch, Beck, and Witzleben; the Staff Officers, among them Brauchitsch, Halder, Blomberg, Keitel, and Jodl; Field Commanders, such as Rundstedt (who advised Hitler to halt the Panzers outside Dunkirk during the Battle for France in 1940), Reichenau, Manstein, Kleist, and Kesselring; Battlefront Commanders: Rommel, Model, Paulus, Sepp Dietrich, and Manteuffel; and the Military Innovators, Guderian and Student, creator of the airborne armies.

A point that strikes the reader is how poor the Nazi security services must have been. In 1938 and 1939, conspiracies were undertaken to oust Hitler. Not only were opponents of Hitler appointed to key commands, but a number of them continued to hold positions of influence until late in the war.

It has been popular, starting with the Nuremberg trials, to criticize Germany's military leaders for obeying orders and not having overthrown Hitler. Yet, as one of the contributors to this volume, Field Marshal Lord Carver, reminds us:

> One must bear in mind that Hitler, who was undoubtedly democratically elected, retained popular support, certainly until the Anglo-American landings in France had achieved victory.

Without exception, the authors reject the notion that the German generals should have been judged guilty of crimes by the wartime victors. For example, in his essay on the paratroop General Kurt Student, General Sir John Hackett commends Student for his "measured and rational approach" to partisans, who engaged in terrorist attacks on the island of Crete, and elsewhere. Indeed, in this instance, it was the Greek king, who fled to Egypt on May 24, 1941, who was guilty of inciting his subjects:

> . . . to use every possible means, not excluding assassination, to carry on unrestrained partisan warfare against the German occupation. Cretans, men of mountain and shore, can be very tough and also very cruel. Their actions, often against unarmed parachutists, included mutilation and nailing up on barn doors . . . In spite of having signed the Hague Convention condemning partisan warfares the Greek government, it was claimed, had now deprived the civilian male inhabitants of Crete of any claim to non-combatant status.

One of the most tragic figures was Field-Marshal Ewald von Kleist. Commander of the principal Panzer forces in the Western offensive of 1940, it was Kleist who, in 1941, led the brilliant campaign that subdued Yugoslavia after the pro-Axis government was overthrown. Kleist fought with distinction on the Eastern Front. He actively sought to win over the ethnic minorities within the Soviet Union and succeeded in recruiting 825,000 volunteers from among the non-Russian populace to fight with the Germans, over the objections of Labor Plenipotentiary Fritz Sauckel and Gauleiter Erich Koch. As his biographer, Professor Samuel Mitcham, observes, "Had Kleist's ideas been implemented throughout the east, they very conceivably could have changed the course of the war." At the end of the war, Kleist was turned over to the Yugoslavs, who sentenced him to prison as a "war criminal." Tito shipped him to Stalin in 1948, where he was charged with having "alienated through mildness and kindness the population of the Soviet Union." He spent the rest of his life in Soviet prisons, dying at Vladimir in 1954—the only one of Hitler's field marshals to die in Soviet captivity.

Those who are curious about Germany's war effort will find much of interest in *Hitler's Generals.*

THE PRICE OF ADMIRALTY: THE EVOLUTION OF NAVAL WARFARE by John Keegan. New York: Viking, 1989, hardbound, 292 pages, index, photographs, $21.95. ISBN: 0-670-81416-4.

Reviewed by James Hawkins

Since the publication of his book *The Face of Battle* (1976), which skillfully blended letters, diaries and reminiscences of those actually present at the battles of Agincourt, Waterloo, and the Somme to reconstruct a "soldier's eye view," John Keegan has emerged as one of the most widely read historians of warfare. In a subsequent volume, *The Mask of Command* (1987), he reviewed the careers of Alexander the Great, Wellington, Grant, and Hitler.

Now, Keegan, a former lecturer at the Royal Military Academy at Sandhurst and presently the defense correspondent of the Tory London *Daily Telegraph*, explores the changing nature of war at sea by dissecting four crucial sea battles, each featuring a different type of warship: Trafalgar (wooden sailing ships); Jutland (ironclad dreadnoughts); Midway (aircraft carriers); and the Battle of the Atlantic (submarines). The author focuses on how technology, tactics, strategy, and training influenced combat operations in the battles.

The longest and best chapter deals with Trafalgar, in which a British fleet led by Horatio Nelson defeated a French-Spanish force under the French Admiral Pierre Villeneuve. Keegan explains the mechanics of naval warfare in the age of sail, observing that wooden ships-of-the-line were "astonishingly efficient" and represented "a monument to human ingenuity of a unique sort. Nothing else made by man to coax power from the elements while defying their force has ever so perfectly embodied his intentions."

Keegan gives short shrift to impersonal "historical forces" by demonstrating the importance of personalities. He contrasts Nelson as a "revolutionary tactician" who was a "master of

ship and fleet management," with his French counterpart, Villeneuve, a survivor of revolutionary politics. After sparring for five months over 7,000 miles of ocean, what finally provoked Villeneuve to offer battle on October 21, 1805, was the news that an exasperated Napoleon had dispatched his rival, Vice-Admiral François Rosily, to replace him. On paper, the combined fleet was powerful and might have proved a match for the British. But the effects of the Revolution had taken its toll: the French navy lacked experienced officers, and a 1793 decree had abolished the corps of naval gunners on the grounds that they constituted "an aristocracy of the sea."

The battle fought off Cadiz was a massacre. The French never again attempted to challenge the British at sea. And for the next century the oceans were dominated by the Royal Navy.

In a number of important respects, the Kaiser's High Seas Fleet was superior to the Royal Navy. German ships were better built; the magazines of British battleships proved to be especially vulnerable. And when the battle of Jutland was fought on May 31, 1916, the British commanders, Jellicoe and Beatty, showed that they lacked strategic and tactical insight. But the German naval chief, Admiral Scheer, was unable to translate technical excellence into a strategic advantage over a declining economic power—Britain—due to the Kaiser's concentration on Army concerns.

Along with fine narration, Keegan is able to give his readers a feel for combat. At the battle of Jutland, he points out:

> . . . casualties suffered wounds almost unknown to an earlier generation of naval surgeons; metal fragmentation wounds, scouring trauma by shell splinter which carved strips of flesh from the body and, most painful and hardest of all to treat, flash and burn effects and flaying by live steam.

At Midway in 1942, Admiral Yamamoto ignored orthodox naval practice and failed to concentrate his forces, which outnumbered the U.S. Pacific Fleet. Chester Nimitz, the American C-in-C, ordered his subordinates to press on with their counterattack. The result was, as Keegan observes, "one of the truly crucial 'moments of decision' which can be isolated in the whole course of warfare." The loss to Japan of four carriers and their pilots could never be made up (the Japanese trained only one hundred replacement pilots annually).

In the Battle for the Atlantic, Hitler's ignorance of naval matters, reinforced by his general-staff-dominated command, caused the Führer to shortchange a potentially war-winning weapon in the U-boat. Even so, Doenitz's wolf-packs came within an ace of severing Britain's sea lifelines.

The Price of Admiralty is not only good history. It is also good reading.

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ROBERT FAURISSON's status as (tenured) Associate Professor of French Literature at the University of Lyon-2 in France has, at this writing, been overturned by bureaucratic fiat, a procedure unknown in France since the German occupation. Professor Faurisson specializes in the appraisal and evaluation of texts and documents. A frequent contributor to *The Journal of Historical Review*, he has published numerous articles and books, including *Is the Diary of Anne Frank Genuine?* and *Réponse à Pierre Vidal-Naquet*. His forthcoming collection, *Faurisson on the Holocaust*, will be available from the IHR in the fall.

JAMES HAWKINS has long had an interest in naval affairs. He writes from Bristol, England.

HANS VON DER HEIDE studied English during his captivity, obtaining a certificate of proficiency from Cambridge in 1947. On his return to Germany, he worked as a bricklayer, in the evenings studying French, in which he was certified by the Industrie- und Handelskammer at Bonn. Mr. von der Heide became a senior interpreter (and court interpreter) for the Canadian armed forces in Germany, then went on to head the translation departments of two different German industrial firms. Retired since 1984, he has since devoted his skills to the Revisionist movement full time, and counts IHR editorial advisors Arthur Butz, Robert Faurisson, and the late Austin App as his greatest influences.

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JAMES J. MARTIN graduated from the University of New Hampshire in 1942 and received his M.A. (1945) and Ph.D. (1949) degrees in History from the University of Michigan. His teaching career has spanned twenty-five years and involved residence at educational institutions from coast to coast. Dr. Martin has contributed some of the outstanding books of Revisionism related to the Second World War: the two-volume classic *American Liberalism and World Politics, 1931-1941*, *Beyond Pearl Harbor*, *The Man Who Invented 'Genocide': The Public Career and Consequences of Raphael*

Lemkin, his collected essays, *Revisionist Viewpoints* and *The Saga of Hog Island and Other Essays in Inconvenient History*, and his most recent work, *An American Adventure in Bookburning in the Style of 1918*. He is a three-time contributor to the *Dictionary of American Biography* and has as well contributed to recent editions of the *Encyclopedia Britannica*.

CARL NORDLING was born in Helsinki, Finland in 1919. He qualified as an architect in Helsinki and Stockholm, but his professional work has been mostly in the field of demographic and other statistical investigations connected with master planning. He has published a great number of articles in various scientific fields, including six in the English language.

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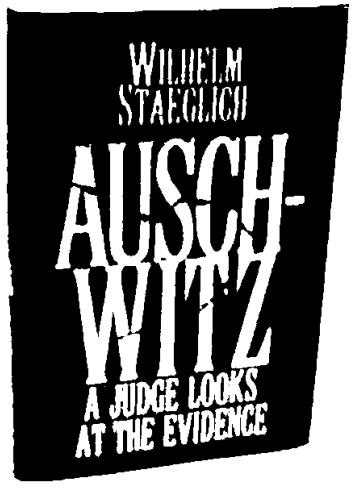
MARK WEBER studied history at the University of Illinois (Chicago), the University of Munich, Portland State University (B.A., 1976), and Indiana University (M.A., 1977). He has published many articles on Revisionist subjects in *The Journal of Historical Review* and elsewhere, and is currently working on a major Revisionist study of the Holocaust story.

ROBERT H. WILLIAMS served as a counter-intelligence officer during the Second World War. Disturbed at world-wide trends at that time and afterwards, he founded and published the *Williams Intelligence Summary* in 1948. Major Williams, who holds 15 patents, is now living in retirement in Kerrville, Texas.

FRANCIS PARKER YOCKEY graduated with honors in law from Notre Dame University in 1941. During the war he served in the U.S. Army, then as assistant prosecuting attorney for Wayne County (Detroit), Michigan. In 1946 Yockey took a position with the Allied war crimes tribunal, then resigned to write *Imperium* at Brittas Bay, Ireland, in 1948. After he began working for the Red Cross in Europe, his passport was not renewed by the U.S. State Department. On June 6, 1960 Yockey was arrested for passport fraud in Oakland, California. His death in a San Francisco jail cell eleven days later was officially ruled a "suicide"; it remains unexplained.

THE BOOK ON AUSCHWITZ GERMAN AUTHORITIES OUTLAWED



Books about Auschwitz, the notorious World War II German concentration camp, are not uncommon. But *Auschwitz: A Judge Looks at the Evidence*, may be fairly said to be unique. Its author, Dr. Wilhelm Stäglich, brings the rare perspective of a wartime eyewitness, whose duties as a German anti-aircraft artillery officer took him to Auschwitz in 1944, and an experienced magistrate, who served for twenty years in the judiciary of the West German city of Hamburg.

What the young German officer saw there contrasts sharply with common notions of the camp: "At that time, in the so-called *Stammlager* [original camp] of Auschwitz, I saw orderly quarters and sanitary facilities, and internees who were well nourished and who appeared to have neither special demoralization nor fear, let alone a fear of death. Moreover, I never noticed mistreatments of internees nor, in particular, any sign—such as clouds of smoke or the stench of burning corpses—of the mass extermination of human beings."

Disturbed by the obvious discrepancies between what he witnessed and the picture of Auschwitz which emerged at the war's end, Stäglich, who after the war earned his doctorate in law at the famous University of Göttingen and then completed a distinguished career on the bench, at length undertook to confront his own past, that of his country, and the evidence for mass inhumanity at Auschwitz. The result, *Auschwitz: A Judge Looks at the Evidence*, is a systematic, critical examination of the documents, testimonies, confessions, and personal accounts which represent Auschwitz as a center for programmatic extermination by gassing and other means. The fulminations of Hitler and Goebbels, the bureaucratic formulations of Himmler and Eichmann, the confessions of Auschwitz commandant Rudolf Höss, the accounts of Auschwitz inmates from Vrba and Nyiszli to Filip Müller and Primo Levi, the vast accumulation of expert testimony at the famous West German Auschwitz trial: Dr. Stäglich has sifted through all of them, evaluated all of them, and pronounced on their evidential value in establishing Auschwitz as an extermination center.

Auschwitz: A Judge Looks at the Evidence caused a sensation when it was first published in West Germany. Bristling with original documents (in English and German), rare photographs, and the controlled passion of a jurist in search of truth and justice, *Auschwitz: A Judge Looks at the Evidence* is an indispensable contribution to the continuing Auschwitz debate and the ongoing quest for a better knowledge of the past.

Published by
INSTITUTE FOR HISTORICAL REVIEW
1822½ Newport Blvd. • Suite 191 • Costa Mesa, California 92627
Hb. ISBN 0-939484-32-3, $19.95 • Pb. ISBN 0-939484-33-1, $11.95
406 pages, Photos, Illustrations, Index